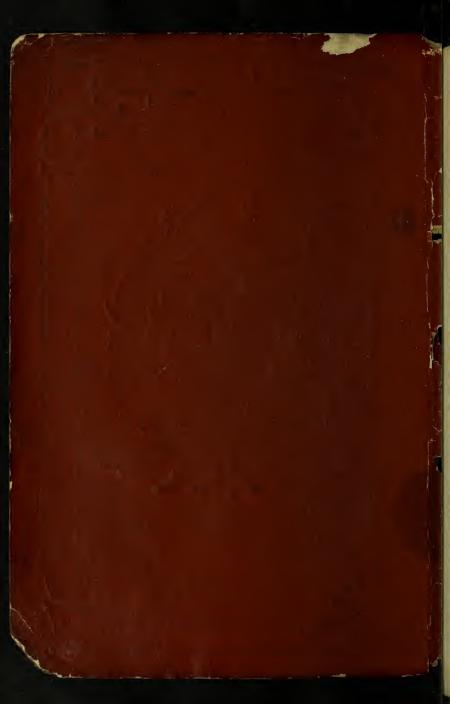


THE YOUNG MEN'S MAGAZINE







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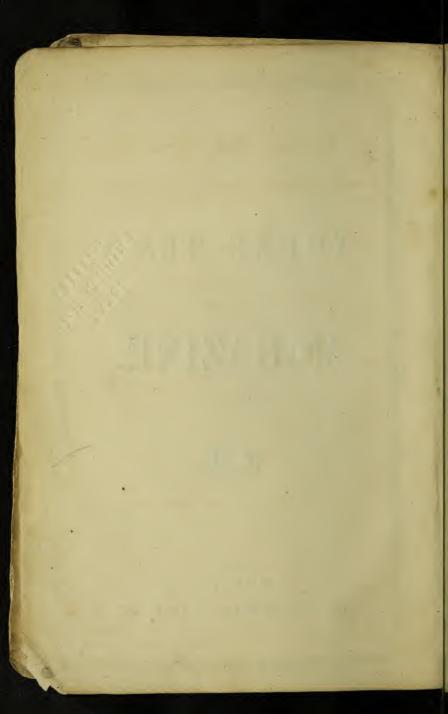
MAGAZINE.

C.M.

1858.

DUBLIN:

CHARLES MORGAN, 87, TALBOT-ST.



205°

The Irish Young Men's Magazine,

AND

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LITERATURE, AND SCIENCE.

No. 2.

FEBRUARY, 1856.

Vol. I.

PASSING EVENTS.

THE latest intelligence, how eagerly sought after-how anxiously looked for! As citizens of the world, we feel that we have a personal interest in the events that are taking place around us. Special Correspondents are retained in every part of the world, and the electric telegraph is being carried over continents and under seas, that by every possible means we may possess the fullest and earliest information of the progress of events. Shall we have peace, or is war to be continued? are questions which deeply occupy public attention. We have sent forth our fleets and armies for the defence of liberty and right. We have united with the brave soldiers of France, Turkey, and Sardinia, in the punishment and resistance of injustice and crime. And anxiously have we watched the progress of that brave army and noble fleet, from the time that we witnessed their departure from our shores, conscious that many of them should never return again to their own loved country, and that soon we should hear the cry of anguish sent forth by the widow and the orphan, the friend and the friendless. Balaclava, Inkerman have witnessed the well-earned success of the Allies, whose progress we have hourly watched with the deepest interest, until we have seen their standards placed upon the walls of Sebastopol. And now we have hopes of peace. We are told that the Emperor of Russia has accepted propositions that shall lead to the cessation of hostilities; and that we shall be able to

make an honourable and lasting treaty for peace. Are these hopes, like others in which we have indulged, to be disappointed, or shall they be realised? "God reigneth," and we know that He can make even the wrath of man to praise Him. What shall be the result of this war, we cannot tell. Shall it be the means of spreading civilisation, religion, and commerce? Will it tend to the overthrow of Mahommedanism, superstition, and error? God only knows. We know and believe that the time shall come when

"The Beam that shines from Sion's hill Shall lighten every land; The King who reigns in Salem's towers Shall all the world command."

The effect which this war has had upon the nation at home is not such as we had anticipated. There is nothing, we believe, should remind a people more of their allegiance to God than war; but, alas! how little we have had of reformation in our day! Drunkenness, lewdness, dishonesty, Sabbath profanation, murder, and every other crime, has abounded; and even among God's own people there has not been that earnestness, prayerfulness, and self-denying perseverance in His service, that He requires and deserves at our hands. It is painful to witness the growing indifference and formality that obtain everywhere in matters of religion. We hear even from the lips of the Roman Catholic, that it "matters not what we believe so that we are sincere." The policy of Popery and Infidelity in the present day, seems to be to undermine true religion, and we have to deplore that they are but too successful. Witness their influence as exerted in the Senate, in the public offices, in our law courts, and in local boards—by every means public and private are Popery and Infidelity endeavouring to gain the mantery in these lands. Let Christians then be up and doing; these are not times for indecision and idleness. Who is on the Lord's side? is the question addressed to us in the Providence of God—a nominal adherence to Christianity will not suffice; we must choose this day whom we will serve. It is matter of deep thankfulness that the young men of the present day are uniting together to promote the cause of pure and undefiled religion. Love to the Lord Jesus Christ is their bond of union, and "We won't give up the Bible" is their motto. Who is there that does not wish them success, and has not contemplated with pleasure the vigorous and healthful tone that has hitherto characterised their proceedings? The imperative duty of every man to give a portion of his income to God, is generally admitted among Christians; nor is the duty

less to give a portion of our time. This is a money-loving, moneymaking age; but we may not imagine that we can satisfy God's claims upon us by merely giving money to His cause whose are the silver and the gold. He requires something more from us. Lord, what wouldst thou have me to do, as well as to give? should be the language of every heart. God can, if he pleases, make the penny more fruitful than the pound, and He will acknowledge the agency that is supported in a proper spirit for the advancement of His own cause. He has blessed the labours of His servants in China and India. Africa and the South Seas: and wherever the standard of Jesus has been erected, and His Word faithfully proclaimed, there have been found sinners ready and willing to be saved. The world is now open to the message of salvation. The missionary of the Cross may now go forth to all lands, and proclaim the message of God's love to every people. We are often much disappointed at the result of our efforts. We forget that while man proposes God disposes. doeth according to His own will in the armies of heaven and among the inhabitants of the earth." The rebellion in China has in a great measure disappointed the expectations that were entertained. We had thought that China, in casting away her idols, would at once accept of the truth as it is in Jesus; but forgot that God's invariable plan is to pull down and then build up, whether we consider His dealings with individuals or nations; and we doubt not but that although evil practices are adopted, and false principles held in China by those from whom we expected better things, that yet the events that have there taken place will work for the advancement of Christ's Kingdom. There is freedom for God's word in China; and surely this is no small thing. Let us but have the Bible circulated, read, received, and believed everywhere, and we may safely leave the results with God. If we had the Bible universally received in Ireland, then would superstition give place to enlightenment. In England, Infidelity would be annihilated—in Scotland, truth and righteousness would be upheld—on the Contineut, anarchy, war, and confusion, would cease—in America, slavery would come to an end—in India, and Africa, and China, Idolatry would be abolished—in the world, Judaism, Mahommedanism, Hindooism, Mormonism, error, superstition, and dark, defiling sin, would flee away, and depart before the rising of the Sun of Righteousness, with healing under his wings.

There is an objection raised against the missionary efforts of the present day—that they who support them forget the claims of our

country and people. This, however, is a charge as foolish as it is false; and as evidence of this, we point to the great efforts that are being made to elevate the moral and social condition of the humbler classes of society in our hospitals, schools, lectures, reading-rooms, town missions, and all the other means of doing good that are supported mainly by those whose sympathies embrace the world, and who are ever ready to "sow beside all waters." We rejoice in the better feeling that is obtaining between the different classes of society—the rich and the poor, the learned and the unlearned, the copressed and the free, are becoming interested in each other, and to a large extent, are endeavouring to bear one another's burdens, and so fulfil the universal law of love and kindness. And is this not as it should be? Who is there that is independent of his fellowmen? Every one has his own sorrows and joys, hopes and fears, but we are all journeying to the same eternity, hoping for the same heaven, fearing the same hell. Here we are but in a state of probation and transition; there we shall be unchanged and unchangeable. Let us then embrace one another as fellow-travellers, extend our sympathies, as far as possible, to every child of Adam; set lightly by the things of this world; fix our eyes upon that eternity to which we are all fast hastening; and prepare for that great and terrible announcement that-

TIME SHALL BE NO MORE.

Original Poetry.

DIVINE GUIDANCE.

E'essed Lord, our only Teacher,
Guide us in the ways of truth;
From the world's and Satan's temptings
Guard our unprotected youth.
When our hot, unruly passions
Lead us to forget Thy word,
Grant unto us true repentance,
Broken, contrite hearts, O Lord.

As we enter into manhood,
Let us realize, each day,
Time is short, and life is fleeting,
All things passing swift away.
Time is short, and we are pilgrims,
And this world is not our home;
Pleasure is an empty bubble,
Lighter than the billow's foam.

Let not Satan's wiles confound us,
Tho' he come in angel's guise.
Let thy holy ones around us
'Camp unseen by mortal eyes.
Let us watch each thought and action,
Lest we use God's grace in vain;
Knowing each unholy motive
Gives a Crucified One pain.

Let our light be light, not darkness;
Let us walk by faith, not sight;
Faith alone, illuming all things,
Man can guide thro' nature's night.
The mariner, by chart and compass,
Tracks his way o'er pathless seas;
Far from land, on these guides trusting,
Finds his port with skilful ease.

Young and old, we all are sailing
O'er life's rough, uncertain main;
Heaven our port and destination;
Shall we sail for it in vain?
We've a sure, unerring compass;
Up to heaven it points the way;
Never changing, shows our changes,
When in devious paths we stray.

Let us pass our life in earnest,
Mindful of eternity;
Laying up eternal treasure,
Hid, O Christ, in God with Thee.

C. W. T.

Guttenberg, the Inventor of Printing. By Alphonso de Lamartine. Translated from the French by Wilhelm Schafer. Belfast: Shepherd & Aitchison.

How apparently insignificant the origin of great inventions or discoveries! If we go back and search for the origin of the telegraph, the application of steam to its present uses, the discoveries of the gold fields of California or Australia, or, in fact, any of the multitudinous applications of the arts and sciences to the comforts, conveniences, or luxuries of life, we cannot but be struck with their accidental character. We are accustomed to speak of the press as being a powerful instrumentality for good or evil; and the perfection to which the art of printing has been carried within the past few years is really astonishing. If we reflect upon the unlimited number and variety of newspapers, books, periodicals, and pamphlets, that are daily and hourly sent forth from the press of these and other countries, we are forcibly struck with the peculiar simplicity and adaptation of this great invention for the accomplishment of the great objects which are effected by it; and yet it is not five hundred years since the art of printing was invented. In the above small work, published for sixpence, by Messrs. Shepherd & Aitchison, of Belfast, we have a very interesting account of the invention of printing, from which we present our readers with a few extracts, sufficient, we hope, to induce them to possess themselves of a copy at once. Every man will find in it a lesson which all should learn that, without earnestness and perseverance, we cannot accomplish anything really great or good:-

One day, at Haarlem, in Holland, the sacristan of the cathedral, called Laurence Koster, with whom Guttenberg was on terms of close friendship, attracted his admiration, in the sacristy, to a Latin grammar, for the instruction of the seminarists, ingeniously reproduced by characters cut on a plank of wood. Apparent chance produced this first draught of printing

chance produced this first draught of printing.

The poor and young sacristan of Haarlem, being in love, was accustomed to wander on festival days beyond the city walls, and sit down and muse under the shade of the willow trees on the banks of the canals. His heart, full of the image of his betrothed, gave vent, like the hearts of all lovers, to its emotions, in scratching with his knife the first letters of his own name and that of his sweetheart on the bark of the trees, and interlaced these initials in rustic symbol of the union of their souls, and the enlacement of their destinies. But, instead of leaving these letters engraven on the willows to grow with the tree, as we so often meet with on the edges of our forests, he sculptured his amorous letters on little pieces of wood despoiled of the bark, still soft with the humidity of its spring juice, and carried them home as souvenirs of his musings, and as a monument of tenderness to her he loved.

On one occasion, having in this way cut his letters in the green wood with apparently more art and perfection than usual, he wrapped his little chef d'œuvre in a sheet of parchment, and carried it to Haarlem. On unfolding the sheet next day to look at his letters again, he was surprised to discover the figure perfectly reproduced in bistre on the parchment, by the relief of the letters, the sap from which having oozed out during the night, had left their imprint on the sheet. This was, indeed, a revelation to him. He cut out other letters on a flat board, making use of a black liquor in place of the juice of the tree, and thus produced the first printing-plate.

That he might more certainly mislead his associates as to the real object of his enterprise, Guttenberg employed himself, in connection with them, in many secondary and artistic employments. Continuing in secret his mechanical researches in reference to printing, he wrought at the same time publicly with these tradesmen. He taught Dritzchen the art of cutting precious stones. He himself polished Venetian glass for mirrors; cut them facet-like, and enchased them within frames of copper, which he enriched with small wooden figures, representing fabulous personages, or seenes from the Bible or the gospels. These mirrors, which were sold at the fair of Aix-la-Chapelle, increased the capital of the association, and helped Guttenberg to bear those secret expenses destined to accomplish and perfect his invention.

Still more to withdraw public curiosity, which had already breathed suspicions of sorcery against him, Guttenberg left the city, and established his workshops in the ruins of an old deserted monastery, called the convent of St. Argobaste. The solitude of the place, inhabited only by a few indigent people from the faubourgs,

veiled over his first attempts.

While among the depths of the vast cloisters of the monastery, his associates laboured away, Guttenberg selected for himself a solitary cell, closed with locks and bars, into which none could penetrate. Here he was supposed to be engaged in designing plans, arabesques, and his figures for jewellery and glass frames, while all the time he passed his days and nights consummating his discoveries with ceaseless ardour. He cut and finished his movable letters; considered how he might found them in metal; sought eagerly the means of arranging them into forms, wood and iron, to make words and phrases, with lines and pages spaced upon the paper. He made coloured stuccoes, at once oily and dry, to reproduce his character; brushes to spread his ink on the letters, and screws and weights to compress them. Months and years were consumed, with his fortune and the resources of the association in these trials, proofs, successes, and reverses.

At last, having executed a miniature press, which appeared to him to possess everything requisite for printing, such as he then conceived of it, he concealed it beneath his mantle, and entering the city, went to the house of a skilful turner in wood and metal, called Conrad Saspach, who dwelt in the Mercers' Causeway, and prayed him to make one of larger dimensions. He cautiously guarded his secret from the operative, telling him only that it was a machine by means of which he hoped to accomplish masterpieces of art and mechanism, whose prodigies he would

afterwards show to him.

The turner taking the model, turned it over and over in his hand, and with that smile of contempt which a mechanic shows for an imperfect performance, said to him

with an air of raillery-

"But is it only a wine-press you ask of me, Master John?" "Yes," answered Guttenberg, in a grave and exalted tone. "It is indeed only a press I seek; but it is one from whence will soon gush out inexhaustible waves of refreshment, never before given to quench the thirst of men. By it God will spread his word; from it

will proceed a spring of truth unsullied; like a star it will dissipate the darkness of ignorance, and will throw over the human race a light unknown until now." He then withdrew, and the turner, who did not understand his words, made the machine and carried it to the monastery of St. Argobaste.

This was the first printing press. In giving it into the hands of Guttenberg, the turner felt that to himself the whole matter was a deep mystery, and he said when leaving, "I see well, Master John, that you are really in communion with celestial

beings; henceforward I will obey thee as a spiritual being."

But Guttenberg was already deprived of all honour in the intellectual, religious, and political world, of which, in his dream in the monastery of St. Argobaste, he only had a glimpse, like Moses in the mount. Despoiled by his associates of his property and glory, repulsed again from his fatherland by misery, consoled only and followed by his faithful wife, the partner of all his vicissitudes, deprived of his children by death, now an old man, without bread, and soon without family, by the death of his wife, he was kindly received by the Elector of Nassau, the generous Adolphus. The elector made him his counsellor of state and chamberlain, in order to enjoy an honourable familiarity with the marvellous genius destined to hold communion with all men and all ages. This asylum given to Guttenberg made Nassau and her prince illustrious for ever. There are in history not a few of such moble instances of hospitality, which render immortal the smallest princes and the most insignificant states.

Guttenberg continued to print in peace with his own hands at Nassau, under the eyes of the elector, his Mycenas, for several years. He then died at the age of sixtynine, bequeathing to his sister no heritage, yet leaving to the world the empire of the

human mind, discovered and conquered by an artisan.

"I bequeath," he said, in his will, "to my sister all the books printed by me in the monastery of Saint Argobaste." Poor Guttenberg! there was nothing to leave to her who survived thee but the memory of a spent youth, a persecuted life, a despised name, and the contempt and neglect of thy contemporaries!

THE CAREER OF A YOUNG MAN IN LONDON.

Under this title we present a few extracts from a brief sketch of the character of the late well-known publisher, Mr. Nisbet, as given in the funeral sermon preached

on his decease by Dr. Hamilton :-

"The time of a young man's arrival in London is a time of trial; and those who have the prudence or the principle to overcome the temptations of the first few months are usually preserved to the end. It was with a heavy heart that our friend left Kelso on a wintry day in 1803; and I have heard him tell how he stood that evening on the bridge at Berwick weeping till the tear had almost frozen on his cheek; and on his eighteenth birthday, he found himself a friendless youth in this great labyrinthine London. One night soon after his arrival, a young acquaintance, whom he had known in his own country side, took him out to see some sights, and at last their walk ended in a blind alley and strange-looking place. Some instict told him it was the house of the destroyer; and as, at a signal made by his com-

panion, the door opened, he started back in horror. He entreated his companion to come away; but he laughed at him, and went in, leaving him to find the best of his way through the unknown streets. I have heard him tell how desolate he felt as he wandered back by himself that dreary night. It seemed to him as if the city to which he had come must be a sort of Pandemonium. Already it had transformed into a profligate the companion whom, ere leaving home, he had known as a virtuous youth; and his fancy was oppressed by a vague fear of evil-mysteries of iniquity and shadowy apprehensions of snares and pitfalls. He felt as if he too might at last yield to the terrible fatality. The whole thing was too painful for him, till he went into the sanctuary. But on the next Sabbath he found his way to Swallow-The Scotch Psalms were sung, prayer was offered, and a sermon preached by a venerable and affectionate pastor. The little church soon brightened into a Bethel, and he was re-assured and comforted to find that even London had spots of which it could be said, 'Surely God is in this place.' And when the service ended, and in the vestry he was introduced to Dr. Nicholl, and got a shake of that fatherly hand he felt himself no longer friendless. He was almost immediately installed as a Sabbath school teacher, and besides finding Christian companions, he commenced that course of active usefulness which was never to intermit for more than fifty years.

"He feared God from his youth; and that godly fear in these first days of his inexperienced novitiate twice over preserved him. It made him hurry away from the door of the house of which it is said, 'The dead are there, and its guests are in the depths of hell;' and to the unsullied purity of his early days he, doubtless, owed much of that elasticity and freshness of feeling, and glad gushing spirit, which marked him up to life's latest moment. Alas! his fellow-countryman had not the same fear before his eyes. In him dissipation wrought death. A few more months sufficed to reduce both soul and body to a total wreck, and he returned to gasp out the remains of a blighted existence amidst the scenes which he quitted so hale and innocent. And this fear of God, as it made him shrink from evil, so it made him feel at home in the sanctuary. Perhaps he was not then so fully enlightened as afterwards; but he had that sense of God's presence, and those prepossesions for goodness and for the Gospel, which made him happy in a spiritual atmosphere and in the midst of a praying people. The first home he found in London was his Sabbath home, and on the Monday morning he went back to his West Indian counting-house with a lightened heart; for the gladness of the Sabbath lent a glory to the week. and amidst all its drudgery and discomforts he still could glimpse-never more than six days distant—that sweet retreat with its calm asylum. He loved the habitation of God's house, and delighted in the place where his honour dwelleth: and with a grateful feeling of the blessing it had been to himself, he took two places in the pew. so that he might always be able to bring with him an acquaintance, or accommodate a stranger.

"About 1809, he commenced business for himself. God greatly prospered him; and through his calling as a bookseller and publisher, he had great opportunities of usefulness. Many good books were introduced to notice through his tact and activity, and many good old books which had gone out of sight, received a second life in his 'Christian Traveller's Library.' He not only sold but gave. His pockets were always full of tracts or little volumes, which, in his 'walks of usefulness,' he distributed to the working people, or to the children of his friends; and many an acceptable volume did he present to students, missionaries, and ministers. I do not know the entire secret of his great success; but much of it was doubtless owing to promptitude and method. His letters were usually answered by return of post, and messages were attended to the instant they were received: and then, whilst a week's arrears

would have been enough to crush him, it never seemed as if, day by day, he had more than he could manage; whilst this alertness was greatly aided by its sister excellence, order. Every document, as soon as it was disposed of, was labelled and put away; and instead of diving into chaos every time he wanted an old letter or receipt, the could in a moment place his hand on the pigeon-hole where, quietly nestled, it awaited his call: and whilst, doubtless, it prevented many mistakes, and saved his friends a world of trouble, it was no less a saving of his own time, temper, and money.

"The grace for which our friend was most widely known, was liberality. Indeed, to many minds the very name of James Nisbet suggested some idea of charitable contribution. This, too, commenced quite early. In his first employment as a merchant's clerk, and when 'expected to be a gentleman on fifty pounds a year,' he contrived to save three sovereigns for benevolent purposes: and as every year made him richer, so at last there were few evangelical societies, and not many philauthropic institutions, to which he was not a stated or occasional giver: and there have been objects which so stirred his feelings that he gave them a thousand pounds at once. These gifts involved some sacrifice; and from the first year, when he spent on cordials for a poor consumptive patient the money which should have procured him a new hat, to the last year of his life, when he rode in parliamentary trains in order to have the more to spare, he was constantly foregoing his own taste for elegant or expensive objects, in order to enjoy the sweeter luxury of doing good. The benefactions of some are the overflowings of their affluence; but that charity is doubly blessed, and it is the kind which we should chiefly emulate—the charity which, like his, is mainly the savings of self-denial.

"A man of tender feelings, he was ever ready to weep with those that wept; and he was always delighted when his sympathy could take the form of providing for the widow and the orphan. He used hospitality without gradging; and it would have been by this time a bulky tome, the visitor's book which would have recorded all the messengers of the churches who have passed through his open doors, and been sent on their journey after a godly sort. Scarcely any shorter would have been the list which should have told their names—the young men for whom he found openings in business—the governesses whom he introduced to Christian families—the father-less children for whom he found homes in orphan schools; and, diligent as he was in his own business, we believe that he nearly gave as many hours to the business of

the Church and of public institutions as he reserved for his own.

"We complete our sketch by saying he was a man of prayer. Some men of action are too precipitate, too impatient, to pray; but our friend felt deeply that, except the Lord build the house, they labour in vain that build it; and even in his earliest journeys he took time to pray, and always liked when he could to collect his household round him. His prayers were full of fervour, and were marked by an affectionate precision. They seemed often to sweep the whole living horizon; and from time to time every object and every friend were sure of a warm and special mention."—Leisure Hour.

ONE reason why the world is not reformed, is because every man would have others make a beginning, and never think of himself —Adam's Private Thoughts.

Take heed of accounting any sin small, lest at last you account not any sin great.—Cripplegate Lectures.

THE UNANSWERABLE ARGUMENT.

SCENE L-THE PASTOR'S STUDY.

"Have you conversed with our Infidel and scoffing friend, Mr. R—, on the subject of religion, to-day?" said the venerable pastor to a neighbour who sat near him.

"I have, and at great length; but was unable to make the least impression upon his mind. You know that he is a man of extensive reading, and is a perfect master of all the ablest Infidel writers. He regards the fortress in which he has entrenched himself as impregnable. You know his ready wit; and when he finds he cannot talk you down, he will laugh you down. I can say no more to him. He made my errand the butt of ridicule for the whole company."

"Then you consider his case hopeless?"

"I do indeed. I believe him to be given over of God to believe a lie; and I expect to see him fill up his cup of iniquity to the very brim, without repentance, and to die a hardened and self-ruined man."

"Shall nothing, and can nothing more be done for him?"—and the pastor arose and walked the floor of his study, under the influence of deep agitation; while his neighbour leaned over the table, with his face buried in both his hands, lost in silent meditation.

It was now a solemn time in the parish. The preaching of the pastor for many Sabbathshad been full of earnestness and power. The Church was greatly quickened. The spirit of prayer prevailed. Many were inquiring what they should do to be saved. Many, too, were rejoicing in hope, and the whole community were moved, as with one silent, but mighty impulse.

But unmoved, unconcerned, stood the Infidel, amid the many changes of heart and mind which were going on around him, proud of his position, and confident in his strength; and able, as he believed himself to be, to resist every influence, human and divine, which might be brought to bear upon him. The pastor had often approached him, and had as often been repulsed. As a last resort he had requested his able and skilful neighbour, a lawyer of piety and talents, to visit Mr. R—, and endeavour to convince him. But it was like attempting to reason with the tempest, or still the thunder, or soothe the volcano.

SCENE II. THE ELDER'S CLOSET.

There was a fire blazing upon the hearth in that little room. The wind was howling without; the snow was whirled in eddies, and was swept with violence against the casement. It was a cold night in January. In that secret and retired chamber, where none but God could hear, was poured out a voice from a burdened soul. The elder was upon his knees. His bosom heaved with emotion. His soul was in an agony. That voice of prayer was continued at intervals through the livelong night. In that room was a wrestling like that of Jacob. There was a prevailing like that of Israel. It was a pleading with the Most High for an unwonted display of his power and grace, with the confidence that nothing was too hard for the Almighty. It was a night of prayer—of entreaty—of importunity. It was prayer, as a man would pray for the life of a friend who was on the eve of execution.

SCENE III .- THE PRAYER-MEETING.

The meeting was still and solemn as eternity. The house was crowded to its utmost capacity. It was a cheerful evening, and the astrals threw their mellow

light over the dense assembly. Now the song of praise resounds from all parts of the room, and there is a heart in the utterance which belongs not to other times. Now the voice of one and another ascends in prayer; and such prayer is seldom heard except in the time of genuine revivals of religion. The silent tear steals down many a cheek. The almost inaudible sigh escapes from many a bosom. An intense interest sits on every countenance, and the voice of prayer is the voice of all. One after another arises, and tells the listening company what "the Lord has done for his soul." There stands Mr. R.—, once the infidel—now the humble believer in Jesus. He is clothed in a new spirit. His face shines as did the face of Moses when he had seen God, face to face. He is a new creature in Christ Jesus.

"I stand," said Mr. R——, "to tell you the story of my conversion." His lips trembled slightly as he spoke, and his bosom heaved with suppressed emotion. "I am as a brand plucked out of the burning. The change in my views and feelings is an astonishment to myself; and all brought about by the grace of God, and that unanswerable argument. It was a cold morning in January. The sun was just rising, and sending his dim rays through the fleecy clouds. The fire was burning, and I had just begun my labour at the anvil in my shop, when I looked out and saw elder B—— approaching. He dismounted quickly, and entered. As he drew near, I saw he was agitated. His look was full of earnestness. His eyes were bedimmed with tears. He took me by the hand. His breast heaved with emotion, and with indescribable tenderness he said; "Mr. R——, I am greatly concerned for your salvation;" and he burst into tears. He stood with my hand grasped in his. He struggled to regain self-possession. He often essayed to speak, but not a word could he utter; and finding that he could say no more, he turned, went out of the shop, got on his horse, and rode slowly away.

"Greatly concerned for my salvation!' said I audibly, and I stood and forgot to bring my hammer down. There I stood with it upraised—'greatly concerned for my salvation!' Here is a new argument for the truth of religion, which I have never heard before, and which I know not how to answer. Had the elder reasoned with me, I could have confounded him; but here is no threadbare argument for the truth of religion. Religion must be true, or this man would not feel as he does. 'Greatly concerned for my salvation!'—it rung through my ears like a thunderclap in a clear sky. Greatly concerned I ought to be for my own salvation, said I

-what shall I do?

"I went to my house. My poor pious wife, whom I had always ridiculed for her religion, as I called it, exclaimed: 'Why Mr. R—, what is the matter with you?' 'Matter enough,'said I, 'matter enough'—filled with agony, and overwhelmed with a sense of sin. 'Old elder B—— has rode two miles this cold morning to tell me he was greatly concerned for my salvation. What shall I do?' what shall I do?'

"I do not know what you can do,' said my now astonished wife; 'I do not know what better you can do, than to get on your horse and go and see the elder. He can give you better council than I, and tell you what you must do to be saved.'

"No sconer said than done. I mounted my horse and pursued after him. I found him alone in that same little room where he had spent the whole night in prayer for my poor soul—where he had shed many tears over such a reprobate as I, and had besought God to have mercy upon me.

"'I am come,' said I to him, ' to tell you that I am greatly concerned for my own

salvation.'

"' Praised be God!' said the elder. 'It is a faithful saying, and worthy of acep-

tation, that Jesus Christ came into the world to save sinners, even the very chief;" and he began at that same Scripture, and preached to me Jesus. On that same floor we knelt, and together we prayed; and we did not separate that day till God spoke peace to my soul. I have often been requested to look at the evidence of the truth of religion; but, blessed be God, I have evidence for its truth here"-laying his hand upon his heart-"which nothing can gainsay or resist. I have often been led to look at this and that argument for the truth of Christianity, but I could overturn and, as I thought, completely demolish and annihilate them all. But I stand here to night, thankful to acknowledge that God sent an argument to my conscience and heart which could not be answered or resisted, when the weeping elder came to me to tell me how greatly concerned he was for my salvation. God taught him that argument, where he spent the night before Him in prayer for my soul. Now I can truly say, I am a happy man. My peace flows like a river. My consistent, uncomplaining wife, who so long bore with my impiety and unbeilef, now rejoices with me, that by the grace of God I am what I am-that whereas I was blind. now I see. And here permit me to say, if you would wish to reach the heart of such a poor sinner as I, you must get your qualifications where the good old elder did-in your closet; and as he did-on his knees. So it shall be with me. I will endeayour to reach the hearts of my infidel friends through the closet and by prayer."

He sat down overcome with emotion, amid the tears and suppressed sobs of the assembly. All were touched; for all knew what he once was—all saw what he had

now become.

"Time, on his noiseless wing, pursues his rapid flight." Years have gone by—and the good old elder has been numbered with the dead. But the converted infidel still lives—an earnest, honest, faithful, humble Christian.—Christian Treasury.

"NATURE" AND "REVELATION."

There is a use of these two terms, in our current religious phraseology, alike unauthorised and mischievous. We refer to that use which puts them in antithesis, and which so distinguishes between the works and the word of God as impliedly to deny any truth to be revealed except by the Bible. We hear of the God of Nature and the God of Revelation, as if there were really two Beings. At one time Nature is disparaged that the Bible may be exalted, and at another is coaxingly invited to testify in corroboration of the Bible. The exact relation of these two sources of truth seems quite undetermined. Both the periodical and the pulpit share in the uncertainty.

The occasion of this confusion is not difficult of explanation. It had its origin with the English Deists. True, the personification of Nature had been common with English writers before the maturing of Deism. It was particularly so with Lord Bacon. But with Bacon and others it was mere personification. To the Deists belonged the credit of transmuting a personification into a fundamental article of faith. Intent on overthrowing the authority of the Bible, they substituted Nature for God. With Lord Herbert, the first systematic expounder of Deism, the teachings of Nature were absolutely perfect and all-sufficient. All his successors

joined in echoing the same dogma, as the first principle of their creed. Their opponents, asserting the insufficiency of Natural Religion and the necessity of a Revealed, put them in comparison, sometimes in contrast, and thus contributed their share to complete the distinction between Nature and Revelation. One object of the Deists was gained—they had succeeded in procuring a recognition of two

separate and independent oracles of truth for man.

Modern science is helping to perpetuate what the Deists began. On all sides the talk is of "laws," each science discoursing of its own as ultimate and absolute. "The laws of Nature," "the physical laws" of the universe, are made a second Omnipotence on the earth. The petty welfare and happiness of individuals are ends incomparably too low for the glorious majesty of "natural law." "Physical laws" are implacable, immutable, supreme. God Almighty himself, though he made those laws for the best interests of his creatures, cannot by special providence modify any one of them, however much the special interests of any may require, Having begun to control his works by any given method, to that method he must bend, whatever the emergency. His methods are greater than He. He can have no higher end in the material world than the maintenance of uniformity.

Now, it is not surprising that the phrases "Nature" and "Nature's laws" ever recurring as they do in our works of general literature, as well as in our treatises of science, should also find their way into our religious phraseology. The current terminology of both our text-books and our colleges gives the student but rare and remote allusions to God as the author of laws; the established generalization is the ever-recurring "laws of Nature." It would be surprising if conceptions and language so carefully impressed on our minds in the process of education should not cling to us even when delivering the messages of Him "by whom all things consist."

But the distinction implied in this phraseology is unwarranted. It can plead in its support neither Scripture nor reason. The Bible nowhere recognises it. The Bible has no term corresponding to our use of the word "Nature;" not a syllable authorising the distinction so common between Nature and Revelation. On the contrary, the Bible recognises a decisive and emphatic revelation from God in his works. It appeals to the language of his works and government as intelligible to all men, and everywhere authoritative. "Yea, verily, their sound went into all the earth, and their words unto the end of the world." "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." Thus the Bible, so far from seperating its own revelation from the earlier one by the works of God, builds its own directly on that. It claims to have made an immeasurable advance on the former, but never professes to set it aside, nor to put itself in contrariety with it. It gives articulateness to the mumbling utterances of conscience, and tone and emphasis into the voices of the heavens.

The distinction adverted to is objectionable, moreover, because it overlooks God's superintending care of the world. Instead of regarding the universe as a direct revelation from God,—a revelation subordinate, to be sure, and subservient to the more perfect one by Jesus Christ in person,-it implies the world to have been made for one end, and revelation or the Bible for another
It lends its countenance to the heartless creed of the Deist, who gives us a God-created but a God-abandoned world. Instead of agreeing with the Scriptures, that God "upholds all things by the word of his power," making day unto day to utter speech of him, and night unto night to show knowledge of him, it makes nature blind, unreliable, and unauthorised to speak the divine will. The Scriptures are full of recognitions of God's presence in the material What we call "laws of Nature," are in the Bible "the ordinances of

heaven." According to the Bible, God is the conservator of the universe, and there fore the properties of matter are fixed, and the order of the universe is reliable. Law is simply his uniform mode of action. An ascertainment of that mode or law is as clear a declaration of his will as if we read it in the declarations of his word. Nature is not godless; God's word is not unnatural. God in Nature speaks so clearly of his will, that, according to Paul, whoever heeds not is "without excuse" for his sins; but in his word he speaks of truths (which also were first presented in deeds) a thousandfold more important than his works had proclaimed, and with a thousandfold more distinctness.—Christian Treasum.

"THOU FOOL."

A man of intelligence, but of a very sceptical turn of mind, had had many conversations with his clergyman, and was always stumbling at the doctrine of the resurrection, as a vexation and plague to his reason. He stumbled at that stumbling block, being disobedient. His clerical friend did not succeed in reducing his scepticism; the swelling proceeded not so much from particular difficulties and incredibilities in the mystery before him, as from a proud, self-relying dependence, not upon God, but upon his own reason.

At length for a long time they were separated. The clergyman did not meet the sceptic for years. Meanwhile the grace of God came into his heart, and he was converted, and became as a little child. All his scepticism departed, and now he

listened only to God.

The first time he met his former friend after this great change, the clergyman said to him: "Well, my dear sir, and what do you think now of the doctrine of the resurrection?" "Oh, sir," said he "two words from Paul conquered me: "Thou fool!" Do you see this Bible (taking up a beautiful copy of the Scriptures, fastened with a silver clasp), and will you read the words upon the clasp that shuts it?" The clergyman read, deeply engraven on the silver clasp, "Thou fool!" "There," said his frrend, "are the words that conquered me; it was no argument, no reasoning, no satisfying my objections, but God convinced me that I was a fool; and thenceforward I determined I would have my Bible clasped with those words, 'Thou fool!' and never again would come to the consideration of its sacred mysteries, but through their medium, I will remember that I am a fool, and God only is wise."

How striking, how affecting was this! Ah! this is the way to come to God's word. Let every man put this clasp upon his Bible, "Thou fool!" and let him enter it, to sit at the feet of Jesus, and learn of Him, just as a little child, remembering the saying of David: "The entrance of thy words giveth light; it giveth under-

standing unto the simple."-American Periodical.

TWO WAYS OF OBSERVING THE SABBATH.

Certain it is, that the Sabbath day may be made to wear an aspect of great gloom and great ungainliness, with each hour having its own irksome punctuality attached to it; and when the weary formalist, labouring to acquit himself in full tale and measure of all his manifold observations, is either sorely fatigued in the work of filling up the unvaried routine, or is sorely oppressed in conscience, should there be the slightest encroachment either on its regularity, or on its entireness. We may follow him through his Sabbath history, and mark how, in the spirit of bondage, this drivelling slave plies at an unceasing task, to which, all the while, there is a secret dissatisfaction in his own bosom, and with which he lays an intolerable penance on his whole family. He is clothed in the habiliments of seriousness, and holds out the aspect of it; but never was aspect more unpromising or more unloyely. And, in this very character of severity, is it possible for him to move through all the stages of Sabbath observancy-first, to eke out his morning hour of solitary devotion; and then to assemble his household to the psalms, and the readings, and the prayers, which are all set forth in due and regular celebration; and then, with stern parental authority, to muster, in full attendance for church, all the children and domestics who belong to him; and then, in his compressed and crowded pew, to hold out, in complete array, the demureness of spirit that sits upon his own countenance, and the demureness of constraint that sits on the general face of his family; and then to follow up the public services of the day by an evening, the reigning expression of which shall be that of strict, unbending austerity—when exercises of patience, and the exercises of memory, and a confinement that must not be broken from, even for the tempting air and beauty of a garden, and the manifold other interdicts that are laid on the vivacity of childhood, may truly turn every Sabbath, as it comes round, into a periodical season of sufferance and dejection? And thus, instead of being a preparation of love and joy for a heaven of its own likeness, may all these proprieties be discharged, for no other purpose than that of pacifying the jealousies of a God of vengeance, and working out a burdensome acquittal from the exactions of this hard and unrelenting task-master.

This wretched Sabbath history, which we have already offered to your notice, is quite another thing from a history which bears to it a very strong external resemblance, but is impregnated by wholly another spirit, and is sustained throughout all the stages of it by another principle—the history not of a Sabbath drudge, but of a Sabbath amateur, who rises with alacrity to the delight of the hallowed services that are before him-who spends, too, his own hour of morning communication with his God, and from the prayer-opened gate of heaven catches upon his soul a portion of heaven's gladness-who gathers, too, his family around the household altar, and there diffuses the love and sacred joy which have already descended upon his own bosom-who walks along with them to the house of prayer, and, in proportion as he fills them with his own spirit, so does he make the yoke of confinement easy, and its burden light unto them-who plies them with their evening exercise, but does it with a father's tenderness, and studies how their task shall become their enjoyment-who could, but for example's sake, walk fearlessly abroad and recognise in the beauties of nature the hand that has graced and adorned it; but that still a truer charm awaits him in the solitude of his own chamber, where he can hold converse with the piety of other days-with some worthy of a former generation, who, being dead, still speaketh-with God himself in the book of His testimony, or with God in prayer,

whom he blesses for such happy moments of peace and of preciousness. And so he concludes a day, not in which his spirit has been thwarted, but in which his spirit has been regaled—a day of sunshine, to the recurrence of which he looks onward with cheerfulness—a day of respite from this world's cares—a day of rejoicing participation in the praises and spiritual beauties of the future world.

— Dr. Chalmers.

BUNYAN AND THE SPIDER.

Bunyan's chief enjoyment in prison, next to his high communion with God and heaven, was the composition of his "Pilgrim's Progress." That work was the only one of his joys which he allowed neither stranger nor friend to intermeddle with. He kept it "a fountain sealed" from all his family and fellow-prisoners, until it was completed. He says expressly of the "Pilgrim's Progress":—

"Manner and matter too were all my own;
Nor was it unto any mortal known
Till I had done it."

When Bunyan lifted his eyes from his Bible in prison, he saw little, of course, to sharpen his wits, or to give play to his fancy. He could, however, make much of little. His cell overhung the river, and thus he could look down upon the gliding stream, and forth on the aspects of the sky. A leaping fish, or a skimming swallow, was both an event and a sermon to him, when he could spare a few moments at the grated window, from the labours of his pen and pincers. But it was not often he could do so. He had to work hard with his pincers, in order to tag the stay-laces which his wife and his poor blind daughter made and sold for the support of the family.

He had so to study hard, in order to bring his writings up to something like the scheme and scale of other theologians. His pen was thus heavier to him than his pincers; for he had nothing to lighten its labour but his Concordance. When he did escape, however, from his chair to the window, he was all eye and ear to whatever was stirring in the heavens above, or in the waters beneath; and if nothing presented itself outside the window, he could learn much from the spiders and flies inside It was whilst watching them one day, that he drew the striking

picture of an entangled and struggling Christian.

"The fly in the spider's web," says he, "is an emblem of a soul which Satan is trying to poison and kill. The fly is entangled in the web; at this the spider shows himself. If the fly stir again, down comes the spider, and claps a foot upon her. If the fly struggle still, he poisons her more and more. What shall the fly do now? Why, she dies, if somebody do not quickly release her. This is the case with the tempted. Their feet and wings are entangled. Now, Satan shows himself. If the soul struggleth, Satan laboureth to hold it down. If it maketh a noise, then he bites with a blasphemous mouth, more poisonous than the gall of a serpent. If it struggle again, he then poisons it more and more; insomuch that it must needs die, if the Lord Jesus help not. But though the fly is not altogether incapable of looking for relief, this tempted Christian is not. What must he do, therefore? If

he look to his heart, there is blasphemy. If he look to his duties, there is sin. Shall this man lie down in despair? No. Shall he trust in his duties? No. Shall he stay away from Christ until his heart is better? No. What then? Let him look to Christ crucified! Then shall he see his sins answered for, and Death dying. This sight destroys the power of the first temptation, and both purifies the mind and inclines the heart to all good things."

Bunyan was so pleased with this parallel between Satan and a spider, that away went pincers and laces until he rhypned the fact. He makes the spider say:—

"Thus in my ways God wisdom doth conceal, And by my ways that wisdom I reveal. I hide myself when I for flies do wait; So doth the devil, when he lays his bait. If I do fear the losing of my prey, I stir me, and more snares upon her lay. This way and that, her wings and legs I tie, That, sure as she is catched, so she must die; And if I see this like to get away, Then with my venom I her journey stay."

Bunyan studied and talked with this spider so much at the window, that it became a favourite with him at last. He abuses it in "good set terms" through half a long poem; but it taught so much sound wisdom, that he withdrew his sarcasms, and sang:—

"Well, my good spider, I my errors see; I was a fool in railing thus at thee. Thy nature, venom, and thy fearful hue, But show what sinners are, and what they do. Well, well, I will no more be a derider, I did not look for such things from a spider. O spider! I have heard thee, and do wonder A spider thus should lighten, and thus thunder. O spider! thou delightst me with thy skill; I pray thee spit this venom at me still."

Thus he ended with high compliments to his web-weaving neighbour; for from her instincts and habits he found her the best philosopher he had ever met with.—
Philip's Life and Times of Bunyan.

GIVE ME BACK MY YOUTH;

An old man stood at the window on a new-year's night, and with a look of sad despair gazed up to the fixed, ever bright heavens, and down upon the still, pure, white earth, on which no one was now so joyless and sleepless as himself. For his grave lay near by him, covered over with the snow of age, not with the green of youth, and he had brought with him, out of all the riches of life nought but errors.

sins, and diseases—a wasted body, a desolate soul, a breast full of poison, and an

old age full of remorse.

The beautiful days of his youth glided around him to-night like spectres, and drew him back to that bright morning, when his father brought him to the turning point of life's great highway, leading on the right in the path of religion to a broad, quiet land, full of light and harvest; and on the left, down through the mole tracks of vice, to a black pit, full of dropping poison of deadly serpents, and a gloomy, sultry vapour. Alas! the serpents hang upon his breast, and the poison drops upon his tongue, and he knew now where he was. In unutterable sorrow, and well-nigh bereft of sense, he cried out aloud: "Oh, give me back my youth!"

"Oh, my father, being me again to the turning point of life the I may make

"Oh, my father, bring me again to the turning point of life, that I may make

another choice, and give myself, not to the devil, but to God!"

But his father and his youth were gone, long, long ago.

He saw the meteor-light darting up from the marshes, and going out in the churchyard, and he exclaimed, "These are the days of my folly!" He saw a star glide from the heavens, glitter in its fall, and dissolve in the earth. "That am I," said his bleeding heart, and the serpent fangs of remorse pierced yet deeper into its wound. His excited fancy pictured creeping night wanderers on the roofs of the houses, the wind-mill lifted on high its threatening arms, and a mask that had been left behind in the house of the dead gradually took on his own features.

In the midst of this conflict of emotion, the music of the new-year's night flowed

down from the neighbouring tower, like the distant tones of a church lay.

He was more gently moved. He gazed upon the far-off horizon, and around upon the wide earth, and he thought of the friends of his youth, now better and happier than he—teachers of the world, the fathers of happy children, and blessed beings, and he said, "Oh I too, had I been willing, might slumber as quietly as ye, and with as tearless eyes on this first night of the year! Oh, I too might now be happy, ye dear parents and friends, had I fulfilled your new-year's wishes and

precepts!

In feverish recollection upon the times of his youth, it seemed to him that the mask, bearing his own features, lifted itself up in the house of the dead—at length by the working of that strange superstition, that sees phantoms and spectres in the shades of the new year's night, it seemed to gather itself into the form of a living youth—in the attitude of the Youth of the Capitol, plucking a thorn from his foot; and his own figure, in all the bloom of the spring of life, was in bitter mockery played out before his eyes. He could look no longer—he covered up his eyes—a thousand hot burning tears streamed down upon the white snow—he sighed out gently, comfortless, and senseless, "Come back again, season of my youth—come back again, that I may make another choice, and not die God's enemy."

And it came_for all this had been a frightful dream. He was still a youth-it

was only his wanderings-had been no dream.

But he thanked God that while yet young, he could turn back from the foul track of vice, and haste to the sunny path that leads to the bright land of harvest.

Turn back with him, young man, if thou art in that erring way! This terrific dream will one day be thy judge; but if thou shouldst then cry out, in bitter lamentation, "Come back, beautiful season of youth!" it will never come back again.—Translated from Jean Paul Richter.

WHERE DID HE GET THAT LAW?

In a neat and beautiful city, in one of the Northern States, lived a lawyer of eminence and talents. I do not know many particulars of his moral character, but he was notoriously profane. He had a Negro boy, at whom his neighbours used to hear him swear with awful violence.

One day this gentleman met an elder of the Presbyterian Church, who was also a lawyer, and said to him: "I wish, sir, to examine into the truth of the Christian religion. What books would you advise me to read on the evidences of Christianity?"

The elder, surprised at the inquiry, replied, "that is a question, sir, which you ought to have settled long ago. You ought not to have put off a subject so important

to this late period of life."

"It is too late," said the inquirer, "I never knew much about it, but I always supposed that Christianity was rejected by the great majority of learned men. I intend, however, now to examine the subject thoroughly myself. I have upon me, as my physician says, a mortal disease, under which I may live a year and a-half or two years, but not probably longer. What books, sir, would you advise me to read?"

"The Bible," said the elder.

"I believe you do not understand me," resumed the unbeliever, surprised in his

turn; "I wish to investigate the truth of the Bible."

"I would advise you, sir," repeated the elder, "to read the Bible; and (he continued) I will give you my reasons; most Infidels are very ignorant of the Scriptures. Now to reason on any subject with correctness, we must understand what it is about which we reason. In the next place, I consider the internal evidence of the truth of the Scriptures stronger than the external."

"And where shall I begin," inquired the unbeliever—" at the New Testament?"

"No," said the elder, "at the beginning-at Genesis."

The Infidel bought a commentary, went home, and sat down to the serious study of the Scriptures. He applied all his strong and well-disciplined powers of mind to

the Bible, to try rigidly but impartially its truth.

As he went on in the perusal, he received occasional calls from the elder. The Infidel freely remarked upon what he had read, and stated his objections. He liked this passage—he thought that touching and beautiful—but he could not credit a third.

One evening the elder called, and found the unbeliever at his house or office, walking the room with a dejected look, his mind apparently absorbed in thought. He continued, not noticing that any one had come in, busily to trace and retrace his steps. The elder at length spoke:-

"You seem, sir," said he, "to be in a study. Of what are you thinking?"

"I have been reading," replied the Infidel, "the moral law."

"Well, what do you think of it?" asked the elder.

"I have been looking," said the Infidel, "into the nature of that law. I have been trying to see whether I can add anything to it, or take anything from it, so as

to make it better. Sir, I cannot. It is 'perfect.'"

"The first commandment," continued he, "directs us to make the CREATOR the object of our supreme love and reverence. That is right. If he be our Creator, and Preserver, and Supreme Benefactor, we ought to treat him, and 'none other,' as uch. The second forbids idolatry. That is certainly right. The third forbids

The fourth fixes a time for religious worship. If there be a God, he ought surely be worshipped. It is suitable that there should be an outward homage, significant of our inward regard. If God be worshipped, it is proper that some 'time' should be set apart for that purpose, when all may worship him harmoniously, and without interruption. One day in seven is certainly not too much, and I do not know that it is too little. The fifth defines the peculiar duties arising from family relations. Injuries to our neighbour are then classified by the moral law. They are divided into offences against life, chastity, property, and character. And," said he, applying a legal idea with legal acuteness, "I notice that the greatest offence in each class is expressly forbidden. Thus the greatest injury to life is murder; to chastity, adultery; to property, theft; to character, perjury. Now the greater offence must include the less of the same kind. Murder must include every injury to life; theft every injury to honesty; and so of the rest. And the moral code is closed and perfected, by a command forbidding every improper desire in regard to our neighbour.

"I have been thinking," he proceeded, "where did Moses get that law? I have read history—the Egyptians and the adjacent nations were idolaters; so were the Greeks and Romans: and the wisest and best Greeks or Romans never gave a code of morals like this. Where did Moses get this law, which surpasses the wisdom and philosophy of the most enlightened ages? He lived at a period comparatively barbarous, but he has given a law, in which the learning and sagacity of all subsequent time can detect no flaw. Where did he get it? He could not have soared so far above his age as to have devised it himself. I am satisfied where he obtained it. It came down from heaven. I am convinced of the truth of the religion of the

Bible!"

The Infidel—Infidel no longer—remained to his death a firm believer in the truth of Christianity.—Christian Treasury.

THE FATE OF MEN OF GENIUS.

Plautus turned a mill. Terence was a slave. Boethius died in a jail. Paulo Borguese had fifteen different trades, and starved with them all. Tasso was often distressed for five shillings. Servin, one of the most learned and accomplished men of his age, died drunk in a brothel. Bentivoglio was refused admittance into the very hospital he founded; and Edmund Allen, cotemporary with Shakspeare, died in his own alms-house. Corneille was poor to a proverb. Racine left his family to be supported by his friends. Crichton lost his life in a midnight brawl. was never master of fifty pounds. Otway is said to have died with hunger. Camoens Vaughan left his body to the surgeons to pay his debts. died in an hospital. Cervantes died for want. Churchill died a beggar. Lloyd died in the Fleet. Bickerstaff ran away for debt. Goldsmith, when he died, owed two thousand pounds more than he possessed. Hugh Kelly was in similar circumstances. Paul Hiffernon was supported by a friendly subscription. Purden Jones, author of the Earl of Essex; and Boyce, the poet, died in great distress: the two former in an hospital, the latter in a garret. Sterne left his family in penury; and Mrs. Manley, author of The New Atlantes, subsisted on charity; as did the widow of Smollett; and Foote died pennyless.—Cooke's Memoirs of Foote.

Original Poetry.

THE DREAMS WE LOVE.

The dreams we love! what joys so blest,
When welcome shadows of the night
Close o'er the world, to bring long rest
To those who toil of noonday bright,
Save when the soul, in realms of peace,
Lethargic strays to visit scenes
Where bliss, 'twas deem'd, could never cease
With those once loved, in transport dreams.

Amid the frowns of worldly strife,
Or e'en when pleasures kindle mirth,
The magic rays that circle life,
Ne'er light the soul 'till dreams have birth—
Those thoughts that bring the place, the hour,
Where friends have met, and placid beams
From eyes unconscious of their power,
Look lone again in fleeting dreams.

So swift this life still changes on,
That pleasures past are soon forgot,
Save when in slumber's fairy zone
Each well-known face returns unsought—
The early loved—the mates of youth—
Plays thoughtless wild, beside the streams,
Bright as of real life, in sooth,
Reveal their shades in welcome dreams.

Siesta blest! in slumber's spell
The days long fled, revive anew:
The action dread—the last farewell,
In dying tears—friends false—friends true—
Grief, joy, revenge—all passions wild—
Each human act in earthly scenes—
Things lov'd or hated, dark or mild,
Take form and grace in mystic dreams.

More brightly shown, and rife portrayed Than e'en when view'd, long years ago, The homestead drear in ruin laid, Where early boyhood knew no woe, We see again, as fancies steal To days since fled—to wake, it seems, Remembrance dull—once more to feel Youth's dauntless pulse in vivid dreams.

As clouds obscure the morning rays,
When opening flowers in silence wait
The coming dawn of glory's blaze,
To breathe their sweets in fragrant state;
So when despondent strivings rage,
And tempest round our pathway teems,
We hail the balm that would assuage
The troubled soul in happy dreams.

The dreams we love! that rob the past,
The present hour, the coming day,
In visions lovely to the last,
In hues that melt too soon away!
Such rapture consolations give,
Which wakeful meditation deems
The welcome shades of those who live
Above—seen beautiful in dreams!

Omagh, January 14th, 1856.

J. B.

THE GOD OF THIS WORLD.

Gold is the only power which receives universal homage. It is worshipped in all lands without a single temple, and by all classes without a single hypocrite; and often has it been able to boast of having armies for its priesthood, and hecatombs of human victims for its sacrifices. Where war has slain its thousands, gain has slaughtered its millions; for while the former operates only with the local and fitful terrors of an earthquake, the destructive influence of the latter is universal and increasing. Indeed, war itself-what has it often been but the art of gain practised on the largest scale?—the covetousness of a nation resolved on gain, impatient of delay, and leading on its subjects to deeds of rapine and blood? Its history is the history of slavery and oppression in all ages. For centuries Africa, one quarter of the globe, has been set apart to supply the monster with victims—thousands at a meal. And at this moment, what a populous and gigantic empire can it boast !the mine, with its unnatural drudgery; the manufactory, with its swarms of squalid misery; the plantation, with its imbruted gangs; and the market and the exchange, with their furrowed and care-worn countenances—these are only specimens of its more menial offices and subjects. Titles and honours are among its rewards, and thrones at its disposal. Among its counsellors are kings and many of the great and mighty of the earth enrolled among its subjects. Where are the waters not ploughed by its navies? What imperial element is not yoked to its car? Philosophy itself has become a mercenary in its pay; and science, a votary at its shrine, brings all its noblest discoveries, as offerings to its feet. What part of the globe's surface is not rapidly yielding up its lost stores of hidden treasure to the spirit of gain? Scorning the childish dream of the philosopher's stone, it aspires to turn the globe itself into gold.—Rev. Dr. Harris.

Intelligence.

DUBLIN.

YOUNG MEN'S CHRISTIAN ASSOCIATION, 103. Middle Abbev-street.

Scripture Reading on Friday Evenings, at eight o'clock.

Feb. 1, 'Affinity with the World.' 2 Chr. xviii.

Chr. xviii.
Feb. 8, 'The Widow of Nain.' Luke

Feb. 15, 'The Accursed Thing.' Josh.

Feb. 22, 'The Rejected Stone.' Mat.

Feb. 29, 'The Earthen Vessels.' 2 Cor.

March 7, 'The Fear of the Lord.'

March 14, 'The Branch.' Isa. xi.-xii. March 21, 'The Unjust Steward.' Luke xvi.

March 28, 'The Incorruptible Seed.'
1 Pet. 1.

A meeting for reading Scripture is held in the afternoon of every Sunday, commencing at five o'clock precisely. Tea on the table at six o'clock.

Young men are affectionately invited to these meetings

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION,

Wesleyan Chapel, Lower Abbey-street.

President, Rev. Charles L. Grant; Secretary, W. Little; Treasurer, W. Rorke.

PROGRAMME.

Feb. 1, Annual Tea Meeting.

Feb. 4, 'Salvation.' Thomas Brown. Feb. 11, 'Religion the Great Business of Life.' William Rorke.

Feb. 18, 'God in Nature.' John M'Cullagh.

Feb. 25, 'Supreme Love to God.' T. C. Lawrence.

March 3, 'T. B. Macaulay.' Rev. C. L. Grant.

L. Grant.

March 10, 'American Independence.'

Wm. R. Doyle.

March 17, 'Milton.' Neason T. Browne. March 24, 'Friendship.' R. Manderson.

March 31, Prayer-meeting.

The meetings of the Association are held every Monday evening, in the schoolroom adjoining the Wesleyan chapel, Lower Abbey-street, where young men wishing to enrol themselves as members, and visitors, are affectionately invited to attend.

HENDRICK-STREET YOUNG MEN'S BIBLE CLASS AND MUTUAL IMPROVEMENT ASSOCIATION.

Hendrick-street Wesleyan Chapel. President, Rev. John Williams.

PROSPECTUS.—The objects contem plated by this Association are-to stimulate inquiry, to impart knowledge, to foster piety, and to aid the formation of manly character. The means to be used are lessons in Bible reading, and essays on theological subjects, to be delivered by the members. Regarding social usefulness, as the manifestation of true greatness, and a capacity to help, as involving the duty of helping, and knowing that some have a much greater power of imparting mental treasure than others, we hope to derive many important advantages from an Association in which the mind will be aroused to the use and development of its faculties. As by a law of our nature we assimilate ourselves to our friends, it becomes important that their moral and religious character be approved; we, therefore, invite such as hate evil and seek rectitude to enrol themselves as members. Hoping to realise the deep delight implied

in growing information and expanding power, we commend our undertaking to Him "who is the Father of Lights, and with whom is no variableness, neither shadow of turning."

Feb. 7, Lecture—'The Word of God the Christian's Class-book.' Arthur

Ganly.

Feb. 14, Conversation—'The Miracles of Christ.' Christopher Bailey.

Feb. 21, Essay—'The Widow of Nain's Son.' Jager Holt.

Feb. 28, Conversation—'The Life of Samuel.' Thomas Silvester.

Samuel.' Thomas Silvester.

March 6, Essay—'Man's Redemption.'

Jesse Gleaves.

March 13, Conversation—' God's Purposes Irrevocable.' Michael Kelly.

March 20, Conversation—'Acts 5.
12th to 28th verse.' Samuel Wilson.

March 27, Conversation—'The Importance of prayer.' George Hill.

All young men wishing to visit the Association are most affectionately invited to attend in the school-room adjoining the chapel.

GEORGE HILL, Treasurer. WILLIAM KELLY, Secretary.

LOMBARD-STREET YOUNG MEN'S CHRISTIAN ASSOCIATION.

This Association meets every Friday evening at eight o'clock, in the school-room adjoining the Wesleyan Bethel in Lombard-street; and we feel assured that those who have a desire to improve their minds by receiving wholesome information derivable from essays, conversations, debates, and lectures, will attend those meetings. During the past month, the subjects appointed for consideration were such as any individual, no matter what his persuasion, could not fail but to receive information and instruction therefrom.

The first evening's meeting in the new year was occupied by Mr. George Healy, on "Slavery and its results."

The following evening of meeting (Jan. 11) was allotted to the President, Mr. Edward Tarleton, who delivered a lecture on the "History of Daniel."

The following (Friday) evening was allotted to Mr. Michael Kelly, who read a very instructive essay on the "Chief End of Man."

The last evening of meeting in January was devoted to a debate on a subject highly interesting to both hearers and speakers, and which afforded ample opportunity for historical research to the young advocates, viz.:—"Debate: Whether was Cæsar or Napoleon the greater man?" Napoleon, Mr. George Wilkin; Cæsar, Mr. Michael Kelly.

The business for this month (February) is such as will impart information to those who may attend to hear them, viz. — February 1st: Faith (essay), Mr. William Simpson. 8th: Hope (essay), Mr. Peter Hervey. 15th: Charity (essay), Mr. John Devoy. 22nd: Prayer (essay), Mr. Robert Devoy. 29th: Lecture—Astronomy not unconnected with the Divine Word, Mr. Arthur Ganly.

GEORGE WILKIN, Secretary.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION,

In connection with the Scots' Church, Gloucester-street.

President, Rev. James Edgar; Vice-President, James F. Duncan, Esq., M.D.; Treasurer, Mr. James Watson; Secretary, Mr. John Matchett.

The object of this Society is the improvement of its members by the reading of essays, debate, and discussion; meets in the Scots' Church, Gloucester-street, every Wednesday evening, at eight o'clock, and adjourns at half-past nine.

BELFAST.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

On Tuesday, the 22d Jan., a lecture was delivered to the Association by the Rev. M. Punshon, on "Science and Literature, and their connexion with religion."

There was a very large attendance, and the lecture was such as to call forth the warmest approbation of those who had the privilege of hearing it. We believe that

well attended and give such satisfaction as that which has been delivered.

CHURCH OF IRELAND YOUNG MEN'S SOCIETY.

On Wednesday, January 3, the annual meeting of this society was held in the Victoria Hall. There was a crowded attendance, as it was announced that a lecture would be delivered by the Right Hon. Joseph Napier, M.P., on "Things New and Old."

The report of the society's labours was very excellent, and its members are encouraged to future exertion by The prominent subject past success. brought forward in the report and by the various speakers, was the building of a hall for the society to meet in-ground for which has been generously given by Mr. Joy, and many very handsome subscriptions have already been received by the committee. We heartily wish them success in their efforts to benefit young men. While we are most anxious to see nonsectarian Young Men's Christian Associations flourish everywhere, yet we would wish to see a Young Men's Society in connection with every congregation; and these, whether in connection with particular denominations or individual churches, should support and strengthen the Young Men's Christian Associations, which, we believe, are specially adapted for doing good to young men. But we rejoice to witness the clear testimony to truth borne by this society in their report, from which we extract the following:-

"We have no sympathy with that dim religious light party, whose light is often too dim to let us see their religion. We want not their exclusiveness-their assumption -- their cant -- their dishonesty. No, 'We have no sympathy' with Tractarian priests-with men, who having eaten the Church's bread, wear her livery, pocket her wages, and vet do the work of her enemies. Latimer we know;

the committee have arrranged for the de- | Ridley we know; Luther we know; but livery of other lectures by eminent minis- | who are they? The voice, indeed, is ters, and we hope that they may all be as Jacob's voice; but the hands are the unsanctified hands of Esau. With these men we refuse to sympathise, and from them we will not have counsel.

> "Finally, my Lord, Ladies, and Gentlemen, our society is religious-is a missionary society. The names of those societies we are bound to regard with interest are on our prospectus; for these we are bound also to labour. We have done something-something for China, something for the Vaudois, in the Waldensian valleys, something for Indian heathenism. We have told you of our past labours, of our principles, of our desires; and are not societies such as this throughout the kingdom worthy of support from the benevolent, the wealthy, and the great? Ah! my Lord and Gentlemen, the Young Men's Society is the latest flower in the wreath of mercy which the hand of love has hung round the brow of old Britain's institutions."

LONDONDERRY.

YOUNG MEN'S CHRISTIAN ASSOCIATION,

Established January, 1856.

Since our first number was issued, we are glad to be able to announce the formation of the Young Men's Christian Association in the Maiden City, and established in such a way, that we hope it will be permanent and useful. We have received the list of office bearers, which we append. In the rules, which we have carefully examined, there are some things that we cannot altogether approve, specially the election of committee and members by ballot; and also, we think that the terms of admission are not strict enough. None, we believe, should be admitted to the full membership of Christian Associations Men's unless they have given decided evidence of their love to Christ and his cause. But we are of opinion, that in all these Young Men's Christian Associations there should be two classes of members, junior and senior, as in the Belfast Association, and

some others in this country, and also those in America. One of the principal objects of these societies is to lay hold upon the young man who has but lately left a father's home, and whose character is not altogether decided. These should at once be admitted as junior members, and brought within the influence of good, ere they fall into any of those numerous pits of destruction into which so many young men have fallen, on coming into a large town

General meetings of the Association are held every alternate Tuesday evening, at eight o'clock, when an essay is read by one of the members.

President, James Murray, Esq., J.P.,; Vice-Presidents, John Dysart, Esq., J.P., Henry Darcus, Esq., J.P., William M'Arthur, Esq., Joseph Cook, Esq.; Treasurer, Matthew J. Alexander, Esq.; Secretary, Mr. Richard Smith.

ENNISKILLEN

YOUNG MEN'S CHRISTIAN ASSOCIATION, Established May, 1855.

Has now about 58 members, who meet every Friday evening. There has been one public lecture during the past month, and there are to be eight more this season.—See Correspondence.

MAGHERA

YOUNG MEN'S CHRISTIAN ASSOCIATION, Under the sanction and approval of the Ministers of various Evangelical Denominations.

President, James J. Clarke, Esq., J.P.; Vice-Presidents, Matthew Lytle, Esq., James Barkley, Esq., Thomas Milling, Esq., James Kerr, Esq.; Treasurer, Wm. Brown, Esq; Secretary, Mr. Thomas Kerr.

Meets every Thursday evening in the school-house, at seven P.M.

There have been some very excellent lectures delivered to this Association since its formation, among which has been one by the Rev. Thos Witherow, on 'our own

three Prophets,' which has been published, and has attracted considerable attention; it is an able review of the lives of Dr. Adam Clarke, Rev. Samuel Carson, and Dr. Cooke.

The rules of the Maghera Young Men's Christian Association are similar to those of the Belfast Society; and as they contain some very special features that, we believe, are of great importance, and are different from the other Associations generally, we publish a portion of them:

"That the members of the Association be arranged into divisions, each division to be under the superintendence of a member of committee, with, if necessary, one or more senior members to assist him, whose duty shall be to promote friendly and Christian intercourse among the members of his division, and give them, at all times, when needed or required, his assistance and advice; and if any are not connected with a church or Sabbath school, induce them to join both, and endeavour to get each member to attend the meetings of the Association as regularly as possible, and take a part in the efforts of the Association for doing good.

"That meetings of members be held for the purpose of prayer, reading the Scriptures, and mutual edification and encouragement, and for receiving information on all matters tending to promote the welfare of the Association; which meetings shall be open to all young men who may please to attend.

"That any young man shall be eligible for jumor membership who has given evidence, by his past conduct, that he would take an active interest in the objects of this Association.

"That the committee, at any of their meetings, shall have power to select from the list of junior members those who by their consistency, piety, and devotedness, are considered by them worthy to be elected as senior members, who shall be eligible to be elected as members of committee, and who shall conduct the meetings of the Association."

Miscellanea.

THE PILGRIM'S PROGRESS.

The hero of the allegory is not only finely portrayed, but is himself a portraiture of the highest perfection of man-We know of no hero, among all the creations of fiction, who is equal to Christian. Bunyan's mind seems to have been fully equal to the conception of the truly great man. A thousand characters have been drawn by writers of piety as undoubted as Bunyan's, but which of them is at all comparable to Christian? In him the hand of a master has drawn everything that is brave, and honest, and trueeverything that is gentle and simpleeverything that is lovely and of good report. He is an earnest man. He bears alike the pleasures and toils of pilgrimage, without rising into an immoderate joy or sinking into the depths of despair. He wages a sore combat with Apollyon for half a day, and when the conflict is over he sits down by the place, and sings a sweet song of thanksgiving to Him who made his enemy to flee. He goes down into that dark valley where are the hobgoblins and the demons of the pit-where there is a continual howling as of people in unutterable misery -- over which hang the discouraging clouds of confusion. Death also doth always spread his wings over it; but, nothing daunted, he cries out, "I perceive not yet but that this is my way to the desired haven!" and with his sword drawn he presses onward. See, too, what a tender sensibility there is mingled with his stern manhood! When he lost his roll at the arbour on the Hill Difficulty, he chid himself, and sat down and wept bitterly. And when he had found the roll and gone on to the House Beautiful, he was laid in an upper chamber whose window opened towards the sun-rising. The name of the chamber was Peace. Here he slept until the break of day, and then

he awoke and sang. When he beholds the miseries of those who were kept among the tombs by Giant Despair, he "gushes out with tears:" nor can he restrain a laugh at the expense of brave Mr. Talkative, who came out of Prating-row. Carlyle phrases it, we find in him a "robust, genuine, noble faculty of a man, with good humour, nay, and tender affection too. Laughter is in him, and tears also appointed unto him. He has a silent sorrow, an unnameable melancholy, the element of all gentle and fine affections: giving to the rest the true stamp of nobleness."-Nassau Monthly.

A SOFT ANSWER.

The celebrated Aboo Yusuph, who was chief judge of Bagdad, in the reign of the Caliph Hadee, was a very remarkable instance of that humility which distinguishes true wisdom. His sense of his own deficiencies often led him to entertain doubts, where men of less knowledge and more presumption were decided. "It is related of this judge, that on one occasion, after a very patient investigation of facts, he declared that his knowledge was not competent to decide upon the case before him. 'Pray, do you expect,' said a pert courtier, who heard this declaration, 'that the Caliph is to pay your ignorance?' 'I do not,' was the mild reply; 'the Caliph pays me, and well, for what I do know; if he were to attempt to pay me for what I do not know, the treasures of his empire would not suffice." - Malcolm's Persia.

ERROR.

A man should never be ashamed to own he has been in the wrong, which is but saying in other words, that he is wiser to-day than he was yesterday.—Pope.

PORTRAIT OF A CHRISTIAN.

The Christian is a man, and more an earthly saint—an angel clothed inflesh—the only lawful image of his Maker and Redeemer—the abstract of God's Church on earth—a model of heaven made up of clay—the temple of the Holy Ghost.

For his disposition, it hath so much of heaven as his earth may make room for.

He were not a man if he were quite free from corrupt affections; but these he masters and keeps in with a strong hand; and if at any time they grow testy and headstrong, he breaks them with a severe discipline, and will rather punish himself than not tame them. He checks appetite with discreet but strong denials, and forbears to pamper nature lest it grow wanton and impetuous.

He walks on earth, but converses in heaven—having his eyes fixed on the invisible, and enjoying a sweet communion with his God and Saviour. While all the rest of the world sits in darkness, he lives in a perpetual light. The heaven of heavens is open to none but him; thither his eye pierceth, and beholds those realms of inaccessible glory which shine in no face but his.

The deep mysteries of godliness, which to the great clerks of the world are as a book clasped and sealed up, lie open before him fair and legible; and while those book-men know whom they have heard of, he knows whom he hath believed.

He will not suffer his Saviour to be ever out of his eye: and if, through some worldly interceptions, he lose the sight of that blessed object for a time, he zealously retrieves him; not without a hungry check of his own miscarriage; and is now so much the more fixed by his former slackening, so as he will henceforth sooner part with his soul than his Reedeemer.

The terms of entireness wherein he stands with his Lord of Life are such as he can feel, but cannot express, though he should borrow the language of angels; it is enough—they two are one spirit.

His reason is willingly captivated to

his faith, his will to reason, and his affections to both.

He fears nothing that he sees, in comparison of that which he sees not, and displeasure is more dreadful than smart.—

Hall.

" TRY."

Mr. Robert Raikes, whose benevolent desire to promote the best interests of his poorer neighbours first led to the formation of Sabbath-schools, was almost discouraged, by the various obstacles he had to contend with, from attempting to give instruction to the miserably neglected children who filled the streets of Gloucester, on the Lord's-day particularly; but whilst meditating on the subject, the word "TRY" was so forcibly impressed on his mind, that he determined to begin and do something, however little it might be; and, many years after, when his plan had succeeded far beyond his highest hopes, he observed that he never passed the spot where the word "Try" came into his mind, without lifting up his hands and heart to heaven in gratitude to God for having put the thought into his heart.

ONE'S OWN HISTORY.

The history of a man's own life, is to himself the most interesting history in the world, next to that of the Scriptures. Every man is an original and solitary character. None can either understand or feel the book of his own life like him-The lives of other men are too dry and vapid when set beside his own. enters very little into the spirit of the Old Testament, who does not see God calling on him to turn over the pages of this history, when he says to the Jew, "Thou shalt remember all the way which the Lord thy God led thee these forty years." He sees God teaching the Jew to look at the records of his deliverance from the Red Sea, of the manna showered down on him from heaven, and of the Amalekites put to flight before him. There are such grand events in the life and experience of every Christian, it may be well for him to review them often .- Cecil.

TRUE SELF-DEVOTEDNESS.

The most striking instance of selfdevotedness in the cause of Christ of which I have heard in these days of deadness, I was told of last week by an English minister. It has never been printed, and therefore I will relate it to you just as I heard it, to stir up our cold hearts that we may give ourselves to the Lord. The awful disease of leprosy still exists in Africa. Whether it be the same leprosy as that mentioned in the Bible I do not know, but it is regarded as perfectly incurable, and so infectious that no one dares to come near the leper. In the south of Africa there is a lazar-house for lepers. It is an immense space, enclosed by a very high wall, and containing fields which the lepers cultivate. There is only one entrance, which is strictly guarded. Whenever any one is found with the marks of leprosy upon him, he is brought to the gate, and obliged to enter in, never to return. one who enters in by that awful gate is allowed to come out again! Within this awful abode of misery there are multitudes of lepers in all stages of disease Dr. Halbeck, a missionary of the Church of England, from the top of a neighbouring hill, saw them at work. noticed two particularly, sowing peas in the field. The one had no hands, the other had no feet-these members being wasted away by the disease. The one who wanted the hands was carrying the other who wanted the feet upon his back, and he again dropped in his hands the bag of seed, and dropped a pea every now and then, which the other pressed into the ground with his foot; and so they managed the work of one man between the two. Ah! how little we know of the misery that is in the world. Such is this prison-house of disease. But you will ask, Who cares for the souls of the hapless inmates? Who will venture in at this dreadful gate, never to return again? Who will forsake father and mother, houses and lands, to carry the message of a Saviour to these poor lepers?

Two Moravian missionaries, impelled by a divine love for souls, have chosen the lazar-house as their field of labour. They entered it, never to come out again; and I am told that, as soon as these die, other Moravians are quite ready to fill their place. Ah! my dear friends, may we not blush and be ashamed before God, that we, redeemed with the same blood, and taught by the same Spirit, should yet be so unlike these men, in vehement, heart-consuming love to Jesus and the souls of men.—M'Chepne.

HOW EASY IT IS TO CAVIL.

Talking of persons who deny the truth of Christianity, and especially the truth of the testimony to the miracles recorded in Scripture, Dr. Johnson said: "It is always easy to be on the negative side. If a man were now to deny that there is salt upon the table, you could not reduce him to an absurdity. Come, let us try this a little further. I deny that Canada is taken, and I can support my denial by pretty good arguments. The French are a much more numerous people than we, and it is not likely that they would allow us to take it. 'But the ministry have assured us, in all the formalities of the Gazette, that it is taken.' Very true, but the ministry have put us to an enormous expense by the war in America, and it is their interest to persuade us that we have got something for our money. ' But the fact is confirmed by thousands of men who were at the taking of it.' Ay, but these men have still more interest in declaring it. They don't want that you should think that the French have beat them, but that they have beat the French. Now, suppose that you should go over and find that it really is taken, that would only satisfy yourself, for when you come home we will not believe you-we will say you have been bribed. Yet, sir, notwithstanding all these plausible objections, we have no doubt that Canada is really ours. Such is the weight of common testimony. How much stronger are the evidences of the Christian religion!"-Boswell's Life of Johnson.

GOOD TEMPER, ITS EFFECTS AND UTILITY.

A good natured man, whatever faults he may have, they will, for the most part, be treated with lenity; he will 'generally find an advocate in every human heart; his errors will be lamented, rather than abhorred; and his virtues will be viewed in "the fairest point of light—his good humour, without the help of great talents or acquirements, will make his company preferable to that of the most brilliant genius in whom this quality is wanting—but with it, such a brightness will be added to their lustre, that all the world will envy and admire, whilst his associates will almost adore, and labour to imitate him.

By good temper is not meant an insensible indifference to injuries, and a total forbearance from manly resentment. There is a noble and generous kind of anger, a proper and necessary part of our nature which has nothing in it sinful or degrading; we are not to be dead to this, for the person who feels not an injury, must be incapable of being properly affected by benefits; with those who treat us ill, without provocation, we ought to maintain our own dignity; but whilst we show a sense of their improper behaviour, we must preserve calmness, and even good breeding, and thereby convince them of the importance, as well as injustice, of their malice. -Dr. Blair.

GAMBLERS.

A man who had gone over a great part of the world, returned at length home from his travels: his friends came and requested him to relate what he had seen. "Listen," said he—"eleven hundred miles beyond the country of the Hurons, there are men whom I thought very strange: they frequently sit at table until late in the night; there is no cloth laid, they do not wet their mouths; lightnings might flash around them; two armies might be engaged in battle, even the sky might threaten to crush them in its fall, they would remain unmoved on their seats,

for they are deaf and dumb. Yet now and then there escapes from their lips a half-broken, unconnected, and unmeaning sound; and they horribly roll their eyes at the same time. I often stood looking at them with astonishment, for when such sittings take place, people frequently go to witness them. Believe me, brethren, I shall never forget the horrible contortions which I there saw. Despair, fury, malicious joy, and anguish, were by turns visible in their countenances. Their rage, I assure you, appeared to me that of the furies-their gravity that of the judges of hell-and their anguish that of the malefactors." "But what was their object?" asked his friends. "They attend perhaps to the welfare of the community?"-Oh no!" "They are seeking the philosopher's stone?"-"You are mistaken." "They wish to discover the quadrature of the circle?"-"No." They do penance for old sins?"-" Nothing of all this." "Then they are mad: if they neither hear, nor speak, nor feel, nor see, what can they be doing?"-" They are GAMBLING!"-From the German of Lichtwehr.

BOOKS.

Read not to contradict and confute, but to weigh and consider. Some books are to be tasted, others to be swallowed, and some few to be digested; that is, some books are to be read only in parts; others to be read, but not curiously; and some few to be read wholly and with diligence and attention. Reading maketh a full man, conference a ready man, and writing an exact man.—Lord Bacon.

TALENT.

One man perhaps proves miserable in the study of the law, who might have flourished in that of physic or divinity; another runs his head against the pulpit, who might have been serviceable to his country at the plough; and a third proves a very dull and heavy philosopher, who possibly would have made a good mechanic, and have done well enough at the useful philosophy of the spade or anvil.—South.

To Correspondents.

The Secretaries of Young Men's Associations are requested to furnish information of their proceedings on or before the 20th of each month, to the publisher, Charles Morgan, 8, Suffolk-street, Dublin.

The pages of this magazine will be open to correspondence that relates to young men or Young Men's Societies, whether religious, literary, or scientific. While the proceedings of Young Men's Societies in Ireland shall be specially recorded, we should be glad to receive information of Young Men's Societies anywhere.

For want of space we have been obliged to hold over the article on American Young Men's Christian Associations, and some other matters, to our next number.

To our numerous correspondents and friends who have expressed their approval of this magazine, and promised their assistance, we try to tender our thanks.

Young TO THE EDITOR OF "THE YOUNG MEN'S MAGAZINE."

Enniskillen Young Men's Christian Association,

Rooms, Town hall, 17th January, 1856.

DEAR SIR-The Association in this town, now numbering sixty members, is the result of constant, patient effort on the part of those who had the happiness to be united with it at the commencement. Its means of public usefulness hitherto have been confined to holding prayer meetings and visiting from house to house among the humbler classes, when the visiters pray with the families and leave tracts. Recently we have begun a course of public lectures, the first of which was delivered on Wednesday, 8th inst., to a crowded audience We purpose having a lecture in the town hall every alternate Wednesday, at eight o'clock in the evening. The members of the Association meet every Friday evening, in the town-hall, at eight o'clock. We have an Essay and Bible Conference alternately. We have been greatly encouraged by the co-operation of the Protestant ministers, all denominations uniting in their expression of hearty good-will The young men of the town have been very slow in coming forward and joining the Association. but since the beginning there has been a slow but steady increase. Hopes are entertained of a large Society yet. There are evident signs of it since our object has been fully known. We require a library, and some are designing to have it immediately. Your magazine, if extensively read and duly prized, will not fail to be of great profit. We keep to Scripture subjects, almost exclusively, in our essays, considering a knowledge of the Bible of paramount importance.

> I am, dear sir, yours sincerely, ROBERT M. MORRISON.

· The Irish Young Men's Magazine,

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LITERATURE, AND SCIENCE.

No. 4.

APRIL, 1856.

Vol. I.

HOW FAR SHOULD DIVINE PRECEPTS BE ENFORCED BY HUMAN LAWS?

It is a question of the utmost importance to the young men of the present day, how far God's laws should be supported and enforced by man's; and the necessity for the consideration of the subject is increasing every day. There is an evident desire on the part of a large class of society to unchristianize everything, and to set God aside in the government of the world. We find this spirit manifested very especially in the efforts that are being made, from time to time, to do away with the observance of the Sabbath as a day of sacred rest, and to give full liberty and license to every practice that does not directly interfere with the personal and temporal interest of men, or to support and encourage, by public act and private influence, all that is calculated to minister to the pride and folly and desires of the world, without any regard to the fact, that God is our Creator and preserver, and that to Him must we render an account of the deeds done in the body. We are fully convinced that none can or will observe the Sabbath as God requires of them, unless they love the Sabbath; and that none can take real pleasure in the service of God, unless they have been adopted into his family and saved by his grace: nor do we think it possible to make men holy by legislation, or to interfere with that civil and religious liberty which is the birthright alike of rich and poor, learned and

unlearned. But there is a vast difference between that liberty of conscience which is in conformity to the genius of Christianity, and the legalizing and sanctioning of that which is directly opposed to the mind and will of God, which is made known to us in the books of the Old and New Testament, and in which God has given us the most perfect law for the government of individuals, countries, and nations, and for which laws we claim precedence before all laws that have been or may be enacted by human authority. There are those in the present day who contend that our Legislature should have nothing to do with religion or the Bible, and who yet pretend to the highest veneration and esteem for the character and attributes of God, and who are ever ready to set down those as Pharisees and Hypocrites who would maintain that God has any claim upon us, and that we are bound to worship and glorify him in our bodies and spirits, which are his. And yet these very persons hesitate not to assume to themselves that they are the only rational beings in existence, and that they only are able to propound what is the mind and will of God, and who would represent him as totally indifferent to the actions of those whom he has created, and for whom he has done so much. And this is called Liberalism! We call it Infidelity—Atheism. God is the source of all law: "By him kings reign and princes decree justice." "He doeth according to his will in the armies of heaven, and among the inhabitants of the earth." "The fool hath said in his heart, there is no God." He is equally foolish who denies the authority of God. He has made himself known to us, not only as the God of creation, but also as the God of providence "He reigns and rules." In the ten commandments of the moral law, we have the embodiment of the divine precepts, and upon which the whole Bible may be taken as a commentary. Nor is this law peculiar to any people or age—it is, like its author, unchanging and unchangeable. We are told by some that it was only for the Jews, and that it is not to be received in its entirety in the present day. The Sabbath-breaker would blot out the fourth; the Roman Catholic, the second; the swearer, the third; the Socialist, the fifth; the spirit dealer, the sixth; the adulterer, the seventh; the man that will get rich, the eighth; the slanderer, the ninth; and among all classes there are those who forget the tenth: and yet we must insist that these commandments are all equally binding; and more, we contend that all these ten commandments should, so far as practical, be enforced and supported by human laws and legislation. We have no more right to break the Sabbath than we have to steal; no more right to swear than we have to slander; no more right to

place temptation in the way of men than we have to kill. We rejoice that Bible influence has been so great as it has upon British law, and would wish to see it exercise a still greater influence; and we are assured that it will tend to the good and glory of the nation to acknowledge still more God in all her ways; and our hope and prayer is, that Britain may never depart from the Bible as the groundwork of her laws, for then, most assuredly, will her sun be set, never to rise again, and her glory be departed and given to another.

God requires that his existence and his influence should be acknowledged by us, not only as individuals, but as a nation; and we would that our senators were more in the habit of looking to God for his guidance in their deliberations.

Idolatry should not be tolerated in this Christian land. God says: "Thou shalt not make any graven image, or any likeness of anything that is in heaven or in earth, to bow down to them or to worship them."

There is a law in existence against profane swearing: why is it not enforced? Oh! is it not dreadful to listen to the fearful oaths which are continually upon men's tongues? Blasphemies are poured forth from men's lips, without any consideration. Profaue swearing is indulged in by all classes without restraint; even professing Christians do not reprove it as they ought. The swearer should be loathed as a vile person, and should be punished for his blasphemy, not only that he might be reformed, but that others might be prevented from indulging in the same wicked and hateful practice.

We have already referred to the Sabbath day, and to the efforts made to profane it, and Christians are required to rally round the Sabbath in the present day, and defend it. The most momentous interests depend upon the observance of the Sabbath. It is true, as we have said, that those who do not love the Sabbath cannot observe it in a right spirit; but God requires that the Sabbath shall be set apart for his service; he has claimed it, in the most emphatic and solemn way, as his own day, and has invariably punished that people who neglect to observe the Sabbath as a day of HOLY RESTING. The present state of our law is very defective in maintaining the observance of the Sabbath, and those who acknowledge the existence of God, and maintain the truth of his revelation, should not rest satisfied until it is made illegal to buy or sell on the Sabbath on any part of the Sabbath. Railway trains, steamboats, or public conveyances, should not be permitted to run on the Sabbath, nor should places of amusement be allowed to be open on that day. Well has

the Sabbath been called the "pearl of days," and we hope that British statesmen may yet come to be more jealous for its observance than they are at the present day. It is a delicate matter for the law to interfere with the social relation, but still we think that it is the duty of our rulers to see that the education of our youth is attended to, and that the duties and relations of life are not abused or ne-

glected.

"Thou shalt not kill" is the command of God and man, and yet how many are the temptations that are permitted to lead men to destruction. We refer very specially to the spirit trade—to the licensed and unlimited sale of intoxicating liquors; and we hesitate not to designate it as the curse of Britain and of Ireland. Oh! it is heartsickening to contemplate the ruin and wretchedness and misery that is induced by this system of drinking. Those who advocate a "Maine Liquor Law" for these countries are called visionaries, and are told that their idea is utopian: but what other remedy, we ask, can be devised? You have tried watching and regulations long enough: the spirit trade cannot be regulated. If drunkards are to be reclaimed, and vice and misery and crime to be decreased, we must do away with this ruinous traffic altogether. As to the progress of this question, we rejoice that it is gaining ground; let it only be carried on vigorously, earnestly, and in a proper spirit, and we doubt not but that this upas tree will yet be cut down and numbered with the things that were.

Nor is it less the duty of the Legislature to endeavour to put a stop to the abounding licentiousness that obtains, specially in all our large towns. We know that there are great difficulties in the way of putting down this evil; but we are convinced that, if our authorities were as diligent in putting down this sin as they are in detecting thieves, we would soon have much less of it. It is the imperative duty of all who take an interest in the welfare of society to support our rulers in maintaining the principles and precepts of the Bible: we would not place in their hands any ecclesiastical authority, or allow them to interfere in things spiritual, but most assuredly would we have them take God's law as their standard, and in this way, we are certain, they will best promote the interests of those whom they govern; and if thus God's law is acknowledged, obeyed, and enforced, we may then expect that God will abundantly

bless us as individuals and as a nation.

Original Poetry.

NIL DESPERANDUM.

While thou dost live, no creeping coward be; Yield not to each dark fear submissively: Weep not—complain not; show thy fellow-men Thy faith in God sustains thee; say thou then, " I will go forward, I will faithful be:

"Nil desperandum—God will watch o'er me."

Let not each passing ill thy mind distress, But in thy sorrows God Almighty bless; Like forest trees gain strength from storms, shalt thou New life acquire from what afflicts thee now: If thou wilt trust in God and faithful be, Nil desperandum—He will watch o'er thee.

Ne'er let an error or a slight defect, Or want or rank, thy purposes direct: Errors or want are not removed by tears— Remorse and weeping will not lessen fears: Go forward then, to God most faithful be; Nil desperandum—He will watch o'er thee.

Far, far away, ev'n in eternity, Life's greatest glories now thy mind can see; To gain those glories thou must conquer fear, Trust in thy God, and him approach with prayer; If thou to him wilt ever faithful be, Nil desperandum—He will watch o'er thee.

Time's flying fast; to-morrow is not yet; Ere it may come, thy sun on earth may'st set: In all thy duties as a man behave; Be just and true—be earnest, noble, brave: Go forward—to thy God most faithful be; Nil desperandum—He will watch o'er thee.

SITTING AT THE FEET OF JESUS.

Have you ever sat at the feet of Jesus? sat and listened to his tender accents of love and peace-sat and received from his own divine lips lessons of instruction, counsel, and warning—sat and enjoyed his sweet fellowship and communion? Ah! if you have never sat at the feet of Jesus, you have indeed missed a rare treat, and know nothing of the richest blessing and privilege that can be enjoyed in heaven or in earth. Mary loved to sit at the feet of Jesus: there was no spot on earth she preferred to it. It is a great privilege to be permitted to receive instruction and counsel from some of the great and the good of this world, but it is nothing in comparison with being taught by Jesus. We cannot now go and listen to Christ's human voice, but we may go and, in calm and prayerful meditation, sit at his feet, and listen to him speak to us in his own word, and we may there enjoy sweet fellowship and communion with him as our loving Saviour, affectionate brother, and faithful We may go up with him to the mount, sit at his feet, and listen to his ever-memorable sermon; we may keep company with him, and while a Nicodemus comes to him by night, hear him tell the ruler of the Jews, as he would tell all men, that "he must be born again;" and in company with Peter, James, and John, we may follow Christ up the mount of transfiguration, and there see his glory, as of the only begotten Son, full of grace and truth. Oh! is it not delightful to be able in thought to follow Christ in all his wanderings-to realize something of the privilege of hearing him speak as never man spake, and to contemplate him as he goes from Jerusalem to Bethany, and from Samaria to Galilee, - in the temple, on the mountain, by the sea side, on the lake, in the desert—yea! night and day, late and early, as he heals the sick, gives sight to the blind, and life and strength even to the dead? Sitting at his feet, we may hear him denounce the hypocrite, silence the sceptic, confound the presumptuous, instruct the ignorant, encourage the trembling, and assist the weak; and never will we find him send any away empty. Young men, if you have ever sat at the feet of Jesus, you will have heard him say, "If ye love me, keep my commandments." This is the precept, of all others, that Christ would urge upon those who love him; and if by us this "law of love" is not observed and cherished, we show plainly that we have never sat at the feet of Jesus, and are still strangers to the covenant of promise, and aliens from the commonwealth of Israel.

WATCHFULNESS.

How strange that good men should ever suppose themselves to be in the path of duty when they visit their closets but seldom. Well did Thomas a Kempis say: "The more thou frequentest the closet, the more thou wilt like it; the less thou comest thereunto, the more thou wilt loathe it. If in the beginning of thy conversion, thou passest much time in it, it will afterwards be to thee a dear friend, and a pleasant comfort."

If we have any vigilance, do we know how to "watch, unto prayer?"

OLD TIMES ARE CHANGED.

"Old times are changed," said a very aged man, while sitting one winter's evening by the fireside, with his grandson, a young lad of about sixteen years of age, beside him.

"And what are old times?" said Walter, who wished to know what the old man

meant by such an exclamation.

The old man was somewhat taken aback by the strange question so hastily put to him; but, after a few moments' consideration, he thus addressed his intelligent

young companion :-

"Old times, Walter, are changed, and they are ever changing; but thou wilt not clearly understand what old times are, until old age steals upon thee-until thy hairs become as grey as mine. Time is always moving, and it is that portion which is farthest back in the range of our memories which we call old times. My memory leads me back to the time, when a youth like thee, I sat beside the fire on many a winter's night, and delighted to hear the odd stories, legends, and laughable conversation with which my father and others would pass away the time. I said old times are changed, and indeed so they are; and I rejoice to say that change is for the better. Surely, Walter, it is not listening to ridiculous stories, fairy tales, and such like, that thou wouldst now delight to spend that most valuable of earthly things, time. Thou hast the blessings of a Young Men's Christian Association: no such thing was known or even thought of in my early days: Thou hast the Holy Scriptures accessible to thee for a very moderate price. Thou hast the blessings of education: such was a rare thing when I was a youth. Many, many are the blessings which thou dost enjoy, which were totally inaccessible to me when of the same age as thee. Surely then I may well say old times are changed."

"Indeed thou hast spoken truly; I now clearly understand the meaning of thy exclamation. But are there not many of the absurdities of the olden times which much require to be changed, ay, and as thou thyself hast said, for the better too?"

"Many indeed there are, Walter, and many which the enlightened men of the present day justly deserve rebuke for not correcting. Howbeit, many, I feel assured, will be removed by the influence of those Young Men's Associations, which are being formed, not only in our own fair isle, but in many other places besides."

"Yes, I fully agree with thee that the facilities which Young Men's Associations offer will be highly instrumental in the correction of such abuses. Those Societies afford the most powerful of all earthly medicines for purifying the mind—good reading, and sound teaching. I have found in the many magazines which they supply, that each seems to vie with the other in putting forth the most reli-

gious and instructive lessons for the youthful mind."

"Such a contest. Walter, is indeed praiseworthy; would that it might be continued until the Saviour, by his coming, put an end thereto; for then it shall not be needed, as all shall know the Lord, from the least even unto the greatest. Now that we are about to separate for the night, ought we not to thank God that old times are changed? Were not such the case, neither thou nor I could retire with that happy feel which the Bible teachings of the present day has generated in our minds.

Bandon.

THE YOUNG MAN AND THE OLD MAN.

I am a young man, thou art an old man. As thou hast had the experience, I pray thee tell me what is life?

Life, young man, is a toilsome pilgrimage. Life is a changeful scene of joy and sorrow, wherein the latter almost invariably predominates. Life is a stormy ocean o'er which the soul must sail in this frail, earthly bark to gain its heavenly port; and many there are who, from want of chart and compass, are wrecked on that troubled sea.

Old man, now that I am about to commence this dangerous voyage, would it not be well for me to obtain that chart and compass?—where are they to be had?

The chart and compass which shall guide thy soul to its heavenly port are accessible to thee and all men. True faith is the compass, the Holy Scriptures the chart. Faith ever points to that happy home, entrance to which the Saviour has purchased with his blood for all. Faith is the gift of God, and is the reward of true repentance and earnest prayer. Wherefore, young man, it is procurable by thee. The Holy Scriptures is the chart of life, inasmuch as they warn us of the rocks, quick-sands, and various storms which the Christian must encounter in that dangerous voyage, and contain full directions from the mouth of our blessed Redeemer, who himself for our sakes encountered them, how they may be overcome. Young man, read the Scriptures, repent of thy sins, and pray earnestly to God to strengthen thy faith in the merits and atonement of thy Saviour Jesus Christ, that so thou mayst be prepared to sail o'er the stormy sea of life.

Old man, the advice thou givest me is, I doubt not, good; but now doth my heart prompt me to ask thee, what necessity is there in my preparing for such a voyage?

May not my life be cut short by death this very day?

Young man, say not this very day—say rather, this very hour, this very minute. We know not the moment that God may summon us before his judgment seat; ought we not then be prepared to meet him? Whether thy life be short or long, it is still the sea o'er which thy soul must sail into eternity. Art thou now prepared to meet thy God? Couldst thou now stand before Him with the burden of sin weighing heavily upon thy soul, and say that thou deservest His pardoning grace? Ah! young man, do that which it is thy bounden duty to do; repent of thy sins, and look unto Him who is able to seek and to save that which is lost. Thou art lost if thou be not prepared for thy voyage. Put not; off, then, thy prepararation; pray for the Holy Spirit to light thee on thy heavenward way, and doubt not, whether thy voyage be long or short, thou wilt even in eternity remember the advice which the old man has given thee.

Truly, old man, thy words have made a deep impression on my mind. Another day—no, not another hour shall pass away—before I proceed to follow up the advice which thou hast given me. This warning shall ever be present to my mind—" Prepare to rueet thy God."

J. D.

Bandon.

Original Poetry.

"YOUNG MAN, I SAY UNTO THEE, ARISE."

Luke vii. verse 14.

"Arise, young man, to thee, I say;"
Thus spake our Lord on that blest day,
When, to Nain's widow's sorrowing eyes,
He bid her son from death arise.

Arise, young men, he says to ye, Ye who from thraldom would be free— From sin's strong bond, and Satan's power, Which bind more strongly each day and hour.

Yes, young men, each hour and day Ye give to Satan, ye to him pay That which to God alone belongs; And this the Great Eternal wrongs.

What! know ye not from Him doth spring Your life, your health? yea, God doth bring To man all blessings here below; From Him doth goodness largely flow.

Then up, young men, arise, I say;
To God devote each hour and day:
From God, in prayer, seek strength and grace
To guide you in the heavenly race,

To guide you how to walk below;
To grant you power around to show
The light that in the world should shine,—
The good work springing from love divine.

J. W.

THE STUDY OF THE BIBLE.

Much is said at the present day about the excellence of the Bible, and strenuous efforts are making to disseminate it through our country and foreign lands. Yet, the observation which I have had to make leads me to doubt whether the written word is as carefully and prayerfully studied by Christians as in some former ages of the world.

It is undeniable that the science of the Scriptures receives much attention. No age has been more remarkable for extending its researches into the natural history, the topography, and the literature of the sacred text. Disputed passages requiring explanation from comparison with other parts of the same book, or with other books, are also much investigated. But all this may be done, and in many cases is done, with no view to spiritual improvement. Such study, with nothing else in view but the acquisition of biblical knowledge, puffs up, but does not edify. To such a source, Neology in Germany owes its origin. The German professors of theology are diligent students. They toil day and night over the pages of Scripture. Knotty points are examined with the closest scrutiny; and there is nothing wanting of human intellect, the helps of science, and the most sedulous and long-lived industry, to secure success to their investigations. But their study, conducted not for spiritual, but intellectual purposes, withers the heart, and puffs up the mind. They employ their minds in curiously carving the outer shell, and forming of it every manner of device, but they leave the nut of the Gospel untasted. The consequence is, an entire destitution of spiritual life, and a ministry, professedly Christian, but radically Infidel, making the Bible a mere text-book for intellectual purposes.

I have regretted to see somewhat of the same mode of biblical study commenced, and partially practised, among theological students in our own land. Too great a regard and admiration for German scholarship in religious matters, is inculcated among us. The effect upon the ministry, so far as felt, must be disastrous to the interests of piety.

But many, who have never known of German scholarship, study the Bible without profit. The minister studies it to make his sermons; the teacher of the Bible-class and Sabbath-school to prepare his lessons; the common professor to gratify his curiosity, or to maintain an apparent consistency with his profession. The Christian, in a proper state of mind, studies it to grow in grace—to make progress in the divine life—to satisfy the hunger and thirst of his soul after righteousness. He has regard to the prayer of our Saviour; "Sanctify them through thy truth: thy word is truth." He studies the word prayerfully. He meditates upon it in the night season; in the midst of his daily occupations, and in the multitude of his thoughts within him, the comforts of God delight his soul.

In such matters it is easy to deceive one's self. It is customary for evangelical Christians to read the Bible daily, and the custom cannot be too highly commended, or too earnestly enjoined. But the daily reading of the word does not necessarily embrace the study of the truth. A man may read and not think; or he may think and not pray; or he may think and pray, and straightway forget both the thought and prayer. To feed upon the truth, he must take time to meditate; he must retain in memory, and frequently recall, and try his thoughts and actions by what he has read. And this must be done, not occasionally, but habitually. The very

tone and temper of his mind will thus become assimilated to the truth. He will grow in grace, as well as in knowledge. His temper will become of a heavenly sweetness, and occasionally his soul will be lifted up within him, as if he were in the chariots of Amminidab.

Reader, how is it with thee? Art thou a constant reader of God's word? Dost thou examine it to become subtle in knowledge, or wise unto salvation? to gratify curiosity, or satisfy the cravings of a renewed nature? to preserve appearances, or to grow in grace? Does the regard of men or the love of Christ constrain thee? Answer these questions conscientiously, and thou wilt satisfy thyself whether thy study is conducing to spiritual profit.—Primitive Church Magazine.

APOLOGIES FOR TRAVELLING ON THE SABBATH.

Some of those who do the work of journeying on the Sabbath, do not condescend to make an apology for it. They care neither for the day nor for Him who hallowed it. With these we have nothing to do. Our business is with those who, admitting the general obligation of the Sabbath, and knowing or suspecting Sunday travelling to be a sin, offer apologies which they hope may justify the act in their case, or else go far towards extenuating the criminality of it. I propose to submit to the judgment of my readers some of the excuses for this sin, as I cannot help calling the breach of the fourth commandment, which from time to time I have heard alleged.

I would premise, that I know of no sin which men are so sorry for before it is done, and so ready to apologize for afterwards. I cannot tell how many persons, about to travel on the Sabbath, have answered me that they were very sorry to do it; and yet they have immediately gone and done it. They have repented and then sinned—just like Herod, who was sorry to put John the Baptist to death, and then immediately sent an executioner to bring his head. It does not diminish the criminality of an act that it is perpetrated with some degree of regret; and yet the presence of such a regret is considered by many as quite a tolerable excuse.

One gentleman who was sorry to travel on the Sabbath added, I recollect, that it was against his principles to make use of the day. I wondered then that he should do it—that he should deliberately practise in opposition to his principles. But I was still more surprised that he should think to excuse his practise by alleging its contrariety to his principles. What are principles for, but to regulate practice; and if they have not fixedness and force enough for this, of what use are they? A man's principles may as well be in favour of Sabbath-breaking as his practice; and certainly it constitutes a better apology for a practice that it is in conformity to one's principles, than that it is at variance with them.

Another gave pretty much the same reason for his conduct in different words: "It is not my habit," said he, "to travel on the Sabbath." It was only his act. He did not uniformly do it. He only occasionally did it. A man must be at a loss for reasons who alleges as an apology for travelling one Sabbath, that he does not travel other Sabbaths. The habit of obedience forms no excuse for the act of disobedience.

An intelligent lady, who was intending to travel on the Sabbath, volunteered this

exculpation of herself: She said she had travelled one Sabbath already since she left home, and she supposed it was no worse to travel on another. I said nothing, but it did occur to me that two sins were worse than one.

Another, and she was a lady too, said she could read good books by the way; and you know, said she, that we can have as good thoughts in one place as in another. I assented, but could not help thinking that the persons employed in conveying her might not find their situation as favourable to devout reading and meditation. This, I suppose, did not occur to her.

Another person said that he would never commence a journey on the Sabbath, but when once set out, he could see no harm in proceeding. But I, for my part, could not see the mighty difference between setting out on the Sabbath, and going on on the Sabbath. My perceptions were so obtuse that I could not discern the one to be travelling, and the other to be an equivalent to rest.

One person told me that he meant to start very early in the morning, for he wished to occupy as little of the Sabbath in travelling as possible. Another proposed to lie by all the middle of the day, and proceed in the evening, and he was sure there could be no harm in that. Ah! thought I, and has not Sunday a morning and an evening appropriate to itself as well as any other day of the week? Is the morning of Sunday all one with Saturday, and the evening no more sacred than Monday? Did God hallow only the middle of the day? And is the day of rest shorter by several hours than any other day? I never could see how one part of the Sabbath should be entitled to more religious respect than another part. It seems to me a man may as properly travel on the noon of the Sabbath, as in the morning or evening.

One person was very particular to tell me what he meant to do after he had travelled a part of the Lord's day. He expected by about ten or eleven o'clock to come across a church, and he intended to go in and worship. That, he supposed, would set all right again.

Another, a grave-looking personage, was travelling on the Sabbath to reach an ecclesiastical meeting in season. Another, in order to fulfil an appointment he had made to preach. These were ministers. They pleaded the necessity of the case; but I could see no necessity in it. I thought the necessity of keeping God's commandments a much clearer and stronger case of necessity. The business of the meeting could go on without that clergyman, or it might have been deferred a day in waiting for him, or he might have left home a day earlier. The appointment to preach should not have been made, or, if made, should have been broken.

There was one apologist who had not heard from home a good while, and he was anxious to learn about his family. Something in their circumstances might require his presence. I could not sustain even that apology, for I thought the Lord could take care of his family without him as well as with him, and I did not believe they would be likely to suffer by his resting on the Sabbath, out of respect to God's commandment, and spending the day in imploring the divine blessing on them.

Another apologist chanced to reach on Saturday night an indifferent public-house. He pleaded, therefore, that it was necessary for him to proceed on the next day, until he should arrive at better accommodation. But I could not help thinking that his being comfortably accommodated, was not on the whole so important as obedience to the decalogue.

One person thought he asked an unanswerable question, when he begged to know why it was not as well to be on the road, as to be lying by at a country tavern. It occurred to me that, if his horses had possessed the faculty of Baalam's beast, they

could have readily told him the difference, and why the latter part of the alternative was preferable.

There was still another person who was sure his excuse would be sustained. He was one of a party who were determined to proceed on the Sabbath, in spite of his reluctance, and he had no choice but to go on with them. Ah! had he no choice? would they have forced him to go on? could he not have separated from such a party? or might he not, if he had been determined, have prevailed on them to rest on the Lord's day? Suppose he had said, mildly yet firmly, "My conscience forbids me to journey on the Sabbath. You can go, but you must leave me. I am sorry to interfere with your wishes, but I cannot offend God,"—is it not ten to one such a remonstrance would have been successful? I cannot help suspecting that the person was willing to be compelled in this case.

But many said that this strict keeping of the Sabbath was an old Puritanical notion, and this seemed to ease their consciences somewhat. I remarked, that I thought it older than Puritanism. A Sinaitical notion I judged it to be, rather

than Puritanical.

Many Sunday travellers I met with, begged me not to tell their pious relatives that they had travelled on the Sabbath. They thought if these knew it, they would not think so well of them; and they would be likely to hear of it again. No one asked me not to tell God. They did not seem to care how it affected them in his estimation. It never occurred to them that they might hear from the Lord of the Sabbath on the subject.

I do not know any purpose which such apologies for Sabbath-breaking serve, since they satisfy neither God nor his people, but one, and that is not a very valuable one. They serve only, as far as I can see, to delude those who offer them.

I love to be fair. I have been objecting lately against the Catholics that they reduce the number of the commandments to nine. I here record my acknowledgment that some of us Protestants have really but nine. The Catholics omit the second; some of our Protestants the fourth.—From an old Magazine.

A CALL TO YOUNG MEN.

Christian young men are reminded perhaps quite often enough of their duties and obligations to society. Are they sufficiently regardful of what they owe to themselves, if they would accomplish the service to their generation which is within their power? We fear that they too commonly overlook this, and that, as a consequence, the amiable activity some of them exhibit is deficient in solid energy.

While it is true that the demand for Christian exertion was never greater, it is equally true that it has formidable difficulties to contend with. Intelligence is widely diffused, and at the time deepened. Superficial as many pronounce this age to be, we doubt if there has ever been a time when so many persons were trying, according to their opportunities, to dig deep. The issue of the press may not show a very elevated standard of thought and attainment, though persons who censure our literature are more positive than discriminating. In the immense amount of chaff blown by every wind of heaven, they fail to render due honour to the precious grain

that is undeniably gathered. But with all drawbacks, education advances in thoroughness on the whole, and there are more persons than everybody knows of busied in the work of self-education on a general scale. We know of a young man, in active business pursuits, who was led from an extended course of English reading to aim higher—to secure excellent private tuition in Greek, Latin, and German. These severe studies are the occupation of his evenings,—those precious hours which so many squander. He is not a solitary instance. There is patient scholarship that colleges know nothing about, and earnest thought in lonely places that seeks no expression through the press.

Now, Christian young men need to be warned that they must not stand still, if they would move the world. We do not recommend all to study ancient or modern languages, for all have not the opportunity or the qualities that would give them success. But we do say that all should fix their standard of culture and acquisition high. To be learned in the literature of newspapers and magazines, is a small start in the race they should aspire to run. Library associations and debating societies have their use, but if debate and declamation are the great things in their eyes, they may find that they have cultivated the power of expression without having anything to express. Thought and study have long since burst professional enclosures, and entered the common arena of the world. Whatever one's employment, mechanical, or mercantile, or agricultural, there is a call for head-work, —work, not entertainment,—if one would have influence for good.

Equally urgent is the call for thorough heart-work. Christian principle is wanted that sends its root deep and spreads its branches wide. Irreligious intellects are powerful for evil in proportion to their grasp and fulness. We cannot prevent the movement of mind, if we would. Christian young men are called to enter into it, and to bring into it a radiant, quickening, healing piety,—to exhibit large attainments, made for Christ's sake and consecrated. They should give themselves in earnest to the perfecting of their rational and moral being, and offer it a reasonable, holy, and living sacrifice. That they may not live in vain, they need to live according to no common pattern of excellence. They need much of the grace of God to guide their aspirations, and to keep them from fainting by the way.

How many—how few—are living with such high and comprehensive aims? How many, in all our Churches, are planning and working to accomplish something more than is possible to immediate, extempore impulse? How many are striving to make the common declamations about human progress and human brotherhood a very and a holy truth? How many are reversing the too common order by which men look far and sharply where money is concerned, but never look beyond to-day or to-morrow, when higher interests claim attention. It is a matter for thankfulness if a few, if any such, may be found. We would that many young men might be led to think of these things, and feel an impulse to more earnest endeavours after a higher life.—Christian Treasury.

Religion consists, not in the doing of extraordinary things, hut in the doing common things extraordinarily well.—Port Royal Memoirs.

A good man need not be over-anxious to refute calumnies. His character, ike a life-boat, will right itself.

NEGATIVE RELIGION.

In these latter days of ease from persecution, a profession of religion may be made, and a decent outside may be preserved, without much cost. There is one class of professors, and that by no means a small one, made up of those who have received a religious education, have been trained up to an outward conformity to the precepts of the Gospel, who abstain from the open follies and corruptions of the world, but remain quite satisfied with a negative religion.

They do not profane the Sabbath.

They do not neglect the ordinances of God's house.

They do not live without a form of prayer.

They do not take the holy name of God in vain.

They do not defraud their neighbour.

They do not neglect the poor and needy.

They do not run a round of gaiety and folly.

They are not seen on the race-ground.

They do not frequent the theatre.

They do not take their place at the card-table.

They do not appear in scenes of riot and dissipation.

They are not drunkards.

They are not swearers.

They do not bring up their children without some regard to religion.

They do not cast off the fear of God.

BUT

They do not Love him. Deut. v. 10, vii. 9; Matt. xxii. 37, 38; 1 John v. 3.

They do not experience his love shed abroad in the heart (Rom. v. 5); because They have not received, because—

They have not asked with real purpose of heart for the gift of the Holy Ghost

(Luke xi. 13); and therefore—
They do not perceive the love of God (1 John iii. 16); nor love him because he first loved us. 1 John iv. 10, 19.

They do not enjoy the vital, heartfelt religion of Rom. viii. 1-39.

They do not give God their hearts. Prov. xxiii. 26; Isa. xxix. 13.

They do not delight themselves in him. Ps. xxxvii. 4.

They do not esteem his word more than their necessary food. Job xxiii. 12; Ps. exix. 97, 103, 111.

They do not LOVE the habitation of his house and the place where his honour dwelleth, though they attend it. Ps. xxvi. 8; lxxxiv. 1, 10.

They do not enjoy the peace of God, which passeth all understanding. Phil. iv.

6, 7.

They are not temples of the Holy Ghost. 1 Cor. iii. 16, 17.

They are not habitations of God through the Spirit (Eph. ii. 22); because—

They have not been born again of the Spirit (John iii. 3-5); are not delivered from the power of darkness; not translated into the kingdom of God's dear Son.—Col. i. 13.

They have not passed from death unto life. John. v. 24. Consequently—They cannot be new creatures in Christ Jesus 2 Cor. vi. 17; Gal. vi. 15.

Therefore, alas, they cannot enter into the kingdom of God. John. iii. 5.

O that every reader may pause, and consider his own state before God, and be led to pray, "Examine me, O Lord, and prove me; try my reins and my heart; see if there be any wicked way in me, and lead me in the way everlasting" (Ps. xxvi. 2); and if convinced that he is not yet in that way, let him "seek the Lord while he may be found, and call upon him while he is near; and let him return unto the Lord, and he will have mercy, and to our God, for he will abundantly pardon." Isa. lv. 6, 7.—American Paper.

FALSE LIBERALITY.

Liberality, or charity, as two sects of professed Christians would call it, is no real proof of good character; because, as generally understood, it is an external act, proceeding from a principle of humanity, which is, by the goodness of God,

interwoven with our constitution, allowing for some exceptions.

But the giving of money, or all my goods to the poor, is no proof of love to God, or man for God's sake. One man is liberal in some few instances, to cover his coverousness, his overreaching in trade, his extortionate charges, and his habit of 'beating down' the prices of the poor, honest tradesman. I have known several zealous professors of religion make collections for poor tradesmen in distress, and these very persons have obliged those poor tradesmen to work for their families, so as never to gain one shilling by them in ten years! Why then, I inquired, did you work for them? 'Because I feared they would use their influence to ruin me i I did not,' was the answer. And is this liberality? to grind a poor tradesman for my own profit, and then collect money of others for him, to hide my injustice? And yet this is the charity, this is the liberality, this is the religion of many flaming professors of religion! 'O my soul! come not thou into their secret; to their honour be not thou united.'

A second class of professors are liberal from the love of distinction, power, and flattery; and many who know their weakness will fawn on them, crouch to them, say as they say, and do as they do, to make them dupes to their party, or to secure good dinners, loans of money—and, in a word, 'follow them for loaves and fishes.' How many little tradesmen sell their consciences, their liberty, and their peace, to secure the custom of others? 'The fear of man bringeth a snare; but he that putteth his trust in the Lord shall be made fat,' or prosper. There are persons who

make a trade of religion, as if 'gain were godliness.'

A third class are liberal to the cause of God, to obtain power and office in the Church of God. They hope to melt down the minister by their subscriptions, presents, and good tables—to preach their views of the Gospel—to shield their sins from reproof—to obtain from him a good name, and to form him in their own mould. Such a preacher is a man after their own heart; he is a man-pleaser, who 'holds men's persons in admiration, because of advantage.' Should he enforce the discipline of Christ, and exalt his authority in the Church, he would draw down on his own head the resentments of pride, lust, covetousness, and hypocrisy.

his own head the resentments of pride, lust, covetousness, and hypocrisy.

A fourth class of liberal professors will give largely to a religious society what they owe to their creditors; and after becoming bankrupts, to enrich themselves, and prospering in their dishonesty, will still be liberal, to gain a standing in some

religious society; and purchase the character of pious and just men, whilst their distressed creditors were put off with a few shillings in the pound. They quiet their consciences by the law of the land, which they substitute for the law of Christ, which enjoins them not to defraud, but to do justice—to owe no man anything, to be honest in the sight of all men, and to do to men as they would that men should do to them—knowing (whatever be their excuse) that the unjust, the dishonest, shall not inherit the kingdom of God.

I have known such bankrupts, who have failed more than once, proclaim their prosperity, and declare they intend to pay their creditors the remainder due, after they have secured so many thousands. But, beginning at the wrong end, and not paying when they could, death has seized them; they have died in their sins: and after they have been summoned to the bar of a just God, their children have said, What have I to do with my father's debts? He must answer for himself. Thus the father's example of injustice entails a curse on his family: they are partakers of his sins and his punishment.—Christian Treasury.

WATCHING FOR USEFULNESS.

Men of business are always looking out for favourable opportunities to advance their worldly interest. They do not wait till such are obtruded upon them, but they search for them. In this respect the children of the world are wiser than the children of light. The Church has little enterprise. The Christian community everywhere might be vastly more efficient if it were always upon the look-out for usefulness. Take the following simple but apt illustration:—A Christian minister announced a public discourse to the young on a given day. One of his auditors presently thought, I should like to bring some young person who does not attend upon any means of grace to hear that sermon. After a little consideration a certain individual was selected, who was known to be utterly irreligious, but of good moral character, sober, and industrious. The plan was formed for inviting his attention to the service. A suitable religious tract was presented to him, with a request that he would read it, which he very readily consented to do. Shortly after it was mentioned to him that on such a day a sermon was to be preached to the young, and he was invited to attend. But an objection to this was immediately raised. 'I am a stranger to the place and the people, and most likely it will be so full that I shall not find a seat.' The answer was—'But I have a seat there, and if you will engage to go I will give up my seat to you.' 'Well,' said the young man, 'upon that condition I will go.' The time came, the applicant attended the young man to the seat, and then went to seek another, or to stand during the service, but with a heart lifted up in fervent desire for the divine blessing. The service was new and impressive to the mind of the young man. He heard what he had never heard before, but what commended itself to his understanding and his heart. He retired deeply affected, convinced of sin, and inquiring for a Saviour. Of course, the impression was observed by the watchful friend who had drawn him to the house of God. first invitation was followed up; he became a regular attendant upon means of grace—the work was deepened in his heart, and in due course he made known his case to the pastor whose ministry had been blessed to his conversion. It was soon

perceived that he possessed talents for usefulness, and they were, after due deliberation, called into exercise in Sabbath school engagements. For several years he continued to pursue his worldly calling, and to employ his Sabbaths in doing good to others. After a time thus spent, his attention was turned to the ministry, and upon careful examination he was encouraged to quit his worldly engagements and devote himself to study. That individual is now, and has been for some years, devote himself to study. That individual is now, and has been for some years, devote himself to study. That individual is now, and has been for some years, devote himself to study. That individual is now, and has been for some years, devote himself to study. That individual is now, and has been for some years, devote himself to study. That individual is now, and has been for some years, devote himself to study. The individual is now, and has been for some years, devote himself to study. The individual is now, and has been for some years, devote himself to study. The individual is now, and has been for some years, devote himself to study. The individual is now, and has been for some years, devote himself to study. The individual is now, and has been for some years, devote himself to study. The individual is now, and has been for some years, devote himself to study. The individual is now, and has been for some years, devote himself to study. The individual is now, and has been for some years, devote himself to study. The individual is now, and has been for some years, devote himself to study.

"IT IS GOOD FOR A MAN THAT HE BEAR THE YOKE IN HIS YOUTH."

By bearing the yoke is meant, the enduring of hardships of whatever sort—poverty, affliction, disappointment, persecution, all adverse providences. These adverse providences in early life bode a man good, not evil. Like the storms that purify the air, they are healthful to the spirit. Harsh schools masters are they, teaching grand lessons of wisdom and fortitude. You have thought God partial, perhaps, in the bestowment of his favours, because he brought not you into the world like some others, the born-heirs of station and riches. Under your burdens you have sighed for the freedom of a more and riches. Under your burdens you have sighed for the freedom of a more prosperous condition, and coveted the walks of case and plenty which are not for you. It is well they are not for you; they would hurt you more than they would help you. Your burdens are your blessings. Your yoke, if you bear it, is good for you. This, I think, can be made to appear.

Because such a lot in early life creates a sense of dependence upon God. The heart that has few earthly hopes to kindle it, looks away more naturally and earnestly to the charm of immortal hopes. For such an one to sell all that he hath and follow the cross-bearing Son of God, is not like forsaking houses and lands. He who has no human helper, who is called to struggle houses and lands. He who has no human helper, who is called to struggle house, who takes his first painful steps with few of all who look upon him to alone, who takes his first painful steps with few of all who look upon him to bid him "God speed;" whose sensitive nature is wounded by coldness or taunting; and on whose neck the pressure of an unprovided condition bears aunting; and on whose neck the pressure of an unprovided condition bears allingly, what shall he do but resort to God and make him his friend, and seek a sympathy from his heart of love, and ask his hand to bind up his bruised spirit, and having no other reliance to tempt him, rely upon strength and grace divine? And such a choice in life's morning, how it lights up all hood and age. Happy, happy lot, blessed hardships that lead to such a choice!

choice!

Such a lot in early life preserves from temptation and vice. How it does this, is seen at once if it lead the heart to God, for then divine grace enters in and becomes the keeper of the soul. And if it does not do this, it has yet an influence of its own to hedge up the way of youth from the onset of temptation. Idleness is the parent of vice. Ease and luxury are the high priests of the shrine of pleasure. Riches and leisure are, more than martyr flames, of the strine of pleasure. It is in the sunshine that the serpent brood of the aftery trial for virtue. It is in the sunshine that the serpent brood of the passions is warmed and roused to eager life. What the impetuous desire calls for, the unoccupied hand is free to seize upon, the ample resources able to command. A double guard of moral principles is needed for the heights

of prosperity, especially in the ardent days of youth — But let this early way be beset with hardships, let the chill blasts of adversity blow upon the face of passion, let hand and thought be bond-slaves to daily necessity, and the excesses of crime and wantonness are far from being so profitable. Here, if anywhere, on this flinty path, may the feet of young men tread safely though sorely.

Such a lot in early life develops, disciplines, and strengthens character. Childhood is quickly passed amid hardships. It is not a long summer of careless mirth, it is but a summer's day. The lines of thoughtfulness are early traced on cheek and brow. An acquaintance is made with life's experiences while the years are but few. Necessity, a rigid teacher, ripens her scholars fast in knowledge, bitter but salutary. The pupils of want graduate into a quick maturity. Young in number of days, old in lessons of what the world is,

they are men with the stature of children.

À habit of self-reliance is one fruit of such training. Out of itself, having no refuge but God, the soul begins to summon whatever of energy it has within. With no helping hand to lead up the difficult steeps, it braces its own limbs to the ascent. With none to help to bear burdens, it hardens its own neck to the yoke. The mothers of the South Pacific Isles push their offspring, scarce out of infancy, into the sea, and they must swim or drown. Trained by such rude nurture, they are as much at home as dolphins amid the waves. Those pushed early upon life's sea of troubles, compelled to struggle or sink, learn to trust their own arms; the exchange of buffetings with the billows becomes but pastime; they are never again afraid to commit themselves to rough waters. The lesson is laid up to fall back upon themselves, as upon energies tried and proved, in each exigency of life.

The issue of such varied discipline must be strength of character. Fortitude is the attribute only of souls that have passed through fiery ordeals. Strength to endure is purchased by having endured. They who have known in youth sorrow, and poverty, and hardship, will not blanch before them, let them come again. You may lay care upon such now, it is no new experience. You may weigh them down with burdens, their shoulders have felt such weight before. You may let loose the storms—there is no terror in them, they were the nurses of their youth. Such men are earth-fast rocks. They are no holiday makers. It is the early discipline of trial and suffering that

makes men.

Such a lot in early life heightens the joy of success. Pleasant is it when our ends are attained, our good won, to sit down and look back upon our path of advance. Struggles past, perils over, hardships ended, are ever sweet to recall. If one gains success, it is worth more to him that he has conquered it out of difficulties. If his pursuits at first were environed with barrier beyond barrier of obstacles, which, by stout and manful assault he has surmounted and overthrown, the crowning of it is truly grateful, because it is a victory. He will thankfully contrast the early prospect so much against him, with the greatness and felicity of the result. Old men who began with nothing, in their homes of ease and honour, or on their high stations of usefulness, recur with no mean delight to their struggles of long ago. Their pinched and straitened boyhood, their resolution to outbrave their circumstances and get the mastery, is to them now their heroic age. Again and again they tell the story of early hardship to their more favoured offspring. To part with that history would rob them of half the value of what was so hardly won.

Once more, such a lot in early life prepares the soul to sympathise with suffering When brighter days come to him that has seen dark ones, he can feel for those upon whom the light has not yet risen. Is poverty's iron hand, upon them? It was once upon them; he remembers the sturdy gripe. feel for them in this. Are they alone and unfriended? His way was once solitary and cheerless. He knows this sorrow by experience. He can feel for them here. Does the yoke of circumstances press heavily upon their neck? It once bowed his own; he knows what it is to summon strength to stand up with it and bear it. He can feel for all this, whenever he beholds it, as others cannot, a deep, genuine sympathy, delicate to appreciate, prompt to relieve. It was for this, among other ends of wisdom, that God gave him such schooling—to make his heart susceptible to the cry of human woes—to furnish for him the great luxury of ministering help to a brother in needand the knowledge, from his own past, of what such help is worth. And he who comes up from such scenes, if one can, with no bowels of compassion for succes ors in that lot, disappoints the training of his youth, and dishonours the teaching God gave him Mightily does experience of suffering open the heart to suffering. And God means—and such is usually the fruit of it that those who have passed through the discipline of early trials and struggles should have a large-hearted, open-handed sympathy for those under the same bondage. - Christian Treasury.

SIN.

Sin is the living worm, the lasting fire; Hell soon would lose its heat could sin expire. Better sinless in hell than to be where Heaven is, and to be found a sinner there. One, sinless, with infernals might do well; But sin would make of heaven a very hell. Look to thyself, then, keep it out of door, Lest it get in and never leave thee more.

No match has sin but God in all the world—Men, angels, have it from their station hurled; Holds them in chains as captives, in despite Of all that here below is called might. Release, help, freedom, from it none can give But even He by whom we breathe and live. Watch, therefere, keep this giant out of door, Lest, if once in, thou get him out no more.

Fools make a mock at sin—will not believe It carries such a dagger in its sleeve; How can it be, say they, that such a thing, So full of cweetness, e'er should wear a sting? They know not that it is the very spell Of sin to make men laugh themselves to hell. Look to thyself, then, deal with sin no more, Lest He that saves against thee shuts the door.

BUNYAN.

Intelligence.

DUBLIN.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

The annual meeting of this Society was held on the evening of Tuesday, March 4, 1856, in the Rotundo.

The chair was taken by

ALEXANDER PARKER, Esq.

Mr. W. J. STOKES, the Secretary, then read the report, which gave a very gratifying account of the progress of the So-The Bible class on Sunday evening is now attended by much greater numbers than formerly. In our third report it was stated that the average attendance was twelve; and now the number of those who gladly embrace the privilege of thus meeting together, for the patient study of the word of God, frequently ranges from forty-five to fifty. The class on Friday evening continues to possess the same interest as formerly, the average attendance being thirty-eight. The number of distinct individuals, however, who attend on these classes weekly, averages about seventy. On the first Tuesday evening in each month a prayermeeting is held, and on the last, a social meeting, on which occasion the Secretary usually reads extracts from the correspondence of members abroad, and missionary intelligence, gleaned from the reports of the various Societies, by which it is hoped that a missionary spirit may be encouraged amongst the members. During the greater part of the summer lectures have been delivered at the rooms of the Association twice in the month. The public lectures, just now terminated, have attracted much larger audiences than usual. Since the opening of the reading rooms in January, 1855, the library has been much more used than

formerly, and in addition to the books read in the rooms the number lent out has been considerable, especially since the publication of the catalogue. Towards the close of the last year an address was prepared by the members of the Association for distribution among the young men of our city, solemnly pointing out the dangers which beset them, directing them to the only refuge, and inviting them to the reading rooms and Bible About 800 copies of this address classes. were circulated in the public offices and in the large commercial houses. We have reason to know that it was graciously and thankfully received by some, and we hope by many others of whom we have not heard.

Funds.-In reference to funds, your Committee have especial cause for thankfulness. At a time when the Society was in much need of help-when, indeed, from the inadequacy of the subscription list, the liabilities exceeded the available resources by about £60-a kind friend (who refuses to have his name known) generously offered to give a sum of £25, provided £75 in addition should be collected, to place the Association in easier circumstances. This sum was soon realized, and the Committee have the satisfaction to report that they have discharged all their liabilities, and have a balance in hands for current expenses. They have also to acknowledge, since then, the receipt of £10 from a friend, per Rev. J. D. Smith. Although thus relieved for the present, the Committee would urge upon the members the importance of an increased subscription list, so as to avoid the recurrence of debt, which must overtake the managers until annual income be brought up to annual expenditure.

The meeting was then addressed by

Mr. John H. Otway, Q.C., who moved the adoption of the report.

The Rev. W. P. Walsh seconded the resolution, which was carried unanimously.

The Rev. Dr. URWICK moved the following resolution:—

"That the favour which has been already between upon the Association, and the measure of success which has attended the effort to benefit young men, should encourage the members to renewed exertion."

The Rev. ALEXANDER POLLOCK se-

The resolution was then put and carried.

The Rev. Dr. Dill moved the following resolution:

"That the cordial thanks of the Association are due, and are hereby glven, to the gentlemen who so kindly devoted their time and talents to the preparation and delivery of the course of lectures just now concluded."

The Rev. THOMAS J N. HULL seconded the resolution, which was put and carried.

The meeting was subsequently addressed by the Rev. Denham Smith. After which a vote of thanks was passed to the Chairman, and the proceedings terminated with prayer.

PRIMITIVE WESLEYAN METHODIST YOUNG MEN'S ASSOCIATION.

The annual meeting of the above Society was held in their rooms, South Great George's-street, on Tuesday evening, the 4th inst., when the friends of the Association, to the number of 300, partook of tea &c., after which, on the motion of Mr. Grey (President), John Hayes, Esq., took the chair, who, after a very appropriate speech, in which he adverted especially to the importance of such societies, and the high position which this Association held amidst the ranks of its contemporaries in this city, called upon Mr. Irvine, the Secretary, to read the annual report of the Committee, which showed an increase of the Society to the number of thirty, and also gave the public an opportunity of judging of the choice and improving character of the several essays

and debates which had occupied the attention of the members during the past year, and to which was mainly to be attributed the success which has hitherto marked their progress. After a few concluding remarks from the Secretary, the Chairman introduced to the meeting some of the members who had been appointed by the Committee to address the assembly. The following were the names and subjects of the speakers :--Mr. Armstrong, "The House of God;" Mr. G. Robinson, "Inauguration;" Mr. Ramsay, "Hope;" Mr. T. Robinson, "The Causes of our National Greatness;" Mr. White, "Youth, the Period for the Formation of Character;" Mr. Whittaker, "The True Honour of Man."

BROWN-STREET LIBRARY SOCIETY.

President, Joseph Booth; Vice-President, Joseph Trevor; Secretary and Librarian, Henry Jones.

Arrangement of subjects for consideration at the weekly meetings of the Society during the first half-yearly session of 1856:—

George Bates-Books.

James Burke-Companions.

Joseph Booth-Christianity and Man.

Henry Jones-Drunkenness.

James Burke-Life.

James Trevor-Death.

Christopher Murray — The Improvements of the Age.

Thomas Evans — Intemperance and Novel Reading.

William Price—History, its Study and

Michael Kelly.—The Sabbath to the Working Classes.

John Giltrap—The Propitiation.

John Leary—The Harmony of Geological Science with the Mosaic Records.

James Montgomery—The Proper Use of Money.

Samuel Metcalf—Justification by Faith. John Singleton—What we Live for. The members of the Society meet every

Tuesday evening, at eight o clock.

The library at present contains a

considerable number of valuable works in the various branches of literature, to the immediate perusal of which new members are entitled.

Quarterly subscription, one shilling and sixpence, paid in advance.

New members to pay the subscription due at the beginning of the quarter within which their membership commenced.

YOUNG MEN'S CHRISTIAN ASSOCIATION, LOMBARD-STREET.

Subjects for the present month:—
April 4th—Perseverance, Mr. Peter

Harvey.

April 11th—The History of Joshua,

Mr. Edward Tarleton.

April 18th — Debate, Whether has
Hope or Fear the greater influence?—
Hope, Mr. Robert Devoy; Fear, Mr.

April 25th—The Eternal Security of God's Elect, Mr. George Wilkin.

George Healy.

The Association meets every Friday evening at eight o'clock, in the school-room adjoining the Wesleyan Bethel, Lombard-street, where young men of every evangelical denomination are respectfully invited to attend.

GEORGE WILKIN, Secretary.

ZION CHAPEL, KING'S INN-STREET, YOUNG
MEN'S MUTUAL IMPROVEMENT SOCIETY.

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President, Rev. John G. Manly; Secretary, Mr. Morton; Treasurer, Mr. R. Strahan, jun.; Librarian, Mr. Beckett. This Society has been in existence upwards of ten years. Its officers are elected annually; its constitution and conditions of membership are perfectly unsectarian; its design is to promote the acquisition and right application of knowledge, both religious and secular, but pre-eminently the former; and the means it employs are a weekly meeting and a select library. The weekly meeting is held from eight o'clock to ten, every Monday evening, in the school-room of Zion Chapel, commencing and closing devotionally. Each alternate evening is devoted to the consecu-

tive study of the Scriptures; and the remaining evenings are occupied with essays, lectures, discussions, recitations, Since the commencement of this winter, an essay has been read by Mr. O'Hara, on the temporal advantages of early piety, and by Mr. Williams, on the poet Burns and his writings: Mr. Tapper has delivered a lecture on the study of history, with special reference to Alfred the Great; Mr. Brien, jun., has lectured on photography, with illustrations. There have been two discussions on the principles involved in equal political rights and privileges; and the President has delivered three lectures on society, government, and liberty.

The office of librarian has been for some time merely nominal, but is now made practical, by the formation of a library, including both choice periodical literature and valuable books on various subjects. It is resolved that such means of mutual improvement shall not henceforth be neglected. Knowledge is a progressive acquisition, as respects both individual man and the whole civilized race; and the progress is most materially aided by These are the great indexes of books. master minds, and the great suggesters and stimulants of wise and diligent study. We are at once quickened and enriched by our contact, in the perusal of books, with worth and genius. The highest kind of knowledge is the knowledge of God; the great index and instrument of this knowledge is the Bible; and the right interpretation of the Bible is continually advancing, and is continually furthered by improved works of criticism, illustration, After long ages of and exposition. repose, a city is disentombed to elucidate the Scriptures; and over the lands of Biblical scenery and allusion, many accomplished travellers "run to and fro" to pour light on the sacred text. The knowledge of nature, too, is steadily increasing, so as to develop its atomic constitution, its geological formation, its comprehensive classification, the interaction of its species, the magnificent

array of its worlds and systems. Art is cherishing loftier aspirations, and exhibiting greater achievements. What is great and good and lovely is more adequately appreciated and indicated in the glorious march of civilization and religion; and whoever is indisposed to fall below the level of his age, or to retire into the rear of his companions, must make himself acquainted with the steps of human progress, as they appear in the current literature. Our motto must be Excelsior, and the means must be such diligent study as shall include the development of our own capabilities, and the appreciation and enjoyment of other men's labours.

Along with this avowal of its purposes and plans, the Zion Chapel Society desires to congratulate its several contemporaries on their position and prospects, and wishes them both perpetuity and progress. All are labourers in the same field, and eager expectants of a similar harvest. The blessing of the Lord be upon them all.

BELFAST.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

On Tuesday, March 11th, the annual meeting of this Society was held in the Donegall-place Wesleyan Chapel. The meeting was attended by a number of the local clergymen, and by a considerable number of the young men connected with the Association.

DAVID TAYLOR, Esq., occupied the chair.

The Rev. J. B. Wilson opened the proceedings with prayer.

The CHAIRMAN, after some prefatory remarks, said that the value and importance of this Society were well known to the community; and that it commanded the sympathy and encouragement of all right-thinking persons in the community; for while, on the one hand, it tended to promote the improvement of man, religious and intellectual, it, on the other hand, afforded spheres of usefulness, and opportunities for the ex-

ercise of benevolence and Christian enterprise. There was unquestionably no class in the community which deserved or required more attention than young men. They were exposed to dangerous temptations, which it required the greatest vigilance and care to overcome; and it must be admitted that a man's success and honourable career in the world, very much depended on the manner in which he spent his youth. He alluded to the blessings of such a Society by the great agency it supplied for the distribution of tracts.

Mr. Holmes, the Secretary of the Association, then read the report, which was exceedingly interesting in all its details.

The Rev. Dr. Morgan moved the adoption of the report. He alluded to the character of the Association, showing, that while it was intended to confer benefits and blessings on others, it was also intended for purposes of self-culture, and that the young men in connection with it, in benefiting others, benefited themselves. The young men were inviting all young men who came up out of the country, to join their Association; and he, for one, was very grateful to them in this respect, for several young men had come to him, and he had only to tell them of that institution, where its rooms were, and what were the benefits of attending them. The efforts of the Society in the cause of Chinese evangelisation were next spoken of, in connection with the sending of 1.000 Testaments to China: and the rev. gentleman concluded a very earnest and interesting address, by alluding to the struggle which the young men made for the sanctification of the Sabbath, during the attempt which was made last year to desecrate it.

WM. Mullan, Esq., seconded the adoption of the report. He described the peculiar advantages of such a Society to young men coming up from the country; and he alluded in an interesting speech, to several topics suggested by the report.

The Rev. JOHN WHITE then addressed to the meeting a few observations, expressing their gratitude to God for keeping such a Society in existence.

ROBERT BOAG, Esq., then said-It affords me very great pleasure, indeed, to second the resolution. We cannot be too thankful that we have in Belfast an Association such as this for the moral and spiritual improvement of its young men, as it stands out in heavenly contrast and opposition to those places of allurement and vice that destroy both the mind and the body. There is one feature in the constitution of this Association, alluded to by the proposer of the resolution, that is very satisfactory, and demands the gratitude of all, and that is, its unsectarian character (hear). It is arrayed under the banner of no particular church. The Episcopalian, Presbyterian, Methodist, Independent, and others may each have their Young Men's Societies in connection with their respective places of worship; it will, however, be admitted that there ought to be a platform on which all these may may meet for mutual improvement, edification, and fellowship.

Dr. M'Cosh gave a detailed account of the refreshment rooms, on behalf of the working classes, which had been set up

The Rev. Mr. HENRY and others addressed the meeting, after which the benediction was pronounced, and the meeting dispersed.—Banner of Ulster.

LONDONDERRY.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

The inaugural meeting of this Association was held on the 28th of July, since which time, we are glad to find, the Society is prospering. It is now regularly organised, having a president, twentyfour vice-presidents, treasurer, (Mr. J. Alexander, Esq.,) secretary, (Mr. Richard Smith,) and a committee of eight; there are also forty active and eighteen honorary The rooms of the Association members. are on the South Wall, and are supplied There is a Bible with newspapers, &c.

class held every alternate Monday evening, a recitation class every alternate Wednesday evening, a prayer meeting every Sabbath morning, and a meeting for the delivery of essays every alternate Tuesday evening. The above meetings have, for so far, been very well attended. We trust that the Association in Londonderry may be the means of doing much good, and that its members may be enabled to walk worthy of the high vocation wherewith they are called.

STRABANE.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

We have received with the following programme a copy of the "Rules and Regulations" of the above Society, which are very similar to those of other Associ-We notice that each member has to pay sixpence entry money, and one penny per night towards defraying the expenses of the Association; and any member absenting himself pays a fine of one penny per night, and if absent four successive nights without sufficient apology, forfeits his place in the Association. Unless under peculiar circumstances, the last rule (17) is not, we think, advisable: it is, that "No person shall be admitted to the meeting except accompanying members, for whose conduct the member shall be accountable." The meetings of the Association are held every Friday evening alternately for religious exercises and literary information, at eight o'clock. The following is the programme for the present quarter :-

March 21st-Religious exercises. March 28th—Essay by R. Stevenson; subject, "The French Revolution" of 1789-92.

April 4th—Religious exercises.

April 11th—Essay by W. Scott; subject, "The Reign of James II."

April 18th-Religious exercises.

April 25th - Essay by J. Gamble; subject, "The Age we Live in." May 2nd-Religious exercises.

May 9th-Essay by Wm. Anderson; subject, "The Causes which Lead to National Prosperity."

May 16th-Religious exercises.

May 23rd - Essay by W. Elliot; subject, "The English Reformation."

May 30th-Religious exercises. June 6th-Essay by R. Thompson; subject, "The Present State of Jerusa-

LIVERPOOL.

YOUNG MEN'S CHRISTIAN ASSOCIATION. This Association is now in a very prosperous condition, and by its success shows what may be accomplished by a regular and steady effort. A public breakfast of the members and friends was held on the morning of the 21st of March. There is an excellent reading-room and library in connection with the Association, in the literary institute. Renshaw-street. notice especially that there is a missionary to young men. Mr. R. F. Brown; this is an arrangement worthy of imitation by other Associations. Mr. John E. Levland is Hon Secretary ; Mr. Thomas Matheson, Treasurer; and Mr. P. P. Williams, Recorder.

The following is the constitution of the Association:

CONSTITUTION.

I. NAME.

That this Society be called the "Liverpool Young Men's Christian Association." II. OBJECT.

That its object be the improvement of the spiritual, mental, and social condition of young men.

III. MEANS.

That the means made use of for the accomplishment of this object be:

- 1. The personal efforts of its members in the sphere of their daily calling.
- 2. Devotional Meetings as frequently as practicable.
- 3. Bible Classes weekly.
- 4. Friendly Addresses on religious subjects monthly.
- 5. Addresses on general subjects monthly.
- with Holy Scripture.

MEMBERS.

That the Association consist of four

classes of members, viz.: Active, Associate, Initiate, and Honorary Members.

- 1. Any young man over eighteen years of age, of decided Christian character, may become an Active Member. This class of members alone have the right to vote and hold office.
- 2. Any young man over eighteen years of age, of good moral character, and professing an interest in the objects of the Association, may become an Associate Member.
- 3. Any youth under eighteen years of age, suitably introduced, may become an Initiate Member.
- 4. Honorary Members may be constituted by payment of five guineas or more (in one sum), to the funds of the Association. Ministers and others who have rendered valuable services to the Association, may be elected Honorary Members by the Board of Management without payment.

V. DISCIPLINE.

That the Board of Management possess power to suspend or exclude any member whose conduct may be found inconsistent with the character of the Associa-

VI. MEETINGS.

That all Meetings connected with the Association be opened and closed with devotional exercise.

VII. CATHOLICITY.

That it be the constant endeavour of the members to preserve the Catholicity of the Association, and that no step be taken which would render it offensive to any denomination of Evangelical Protes-

VIII. ALTERATIONS.

That this constitution cannot be altered except by the vote of four-fifths of the active members present at a special general meeting, called for that purpose, and 6. Any other means in accordance of which one month's notice shall have been given to each member, containing a clear statement of the proposed altera-

The following meetings are held in the rooms of the Association, to which all young men are cordially invited, viz.:

Bible classes every Sunday afternoon, at a quarter-past three o'clock.

Devotional meetings every Sunday morning, at half-past seven o'clock, and on Thursday evenings at half-past eight o'clock, alternately with the addresses.

Addresses on general subjects on the first Thursday evening in each month, at half-past eight o'clock.

Friendly addresses on religious subjects on the third Thursday evening in each month, at half past eight o'clock.

A monthly meeting of members is held for the promotion of Christian and social intercourse, for mutual introduction, and interchange of feeling. An essay is read at each of these meetings by a member of the Association.

Any person can subscribe to the reading-room and libraries on payment of five shillings per year, or three shillings for the half-year.

ADDRESS-TO THE YOUNG MEN OF LIVERPOOL.

DEAR FRIENDS-Most affectionately we invite you to attend the meetings enumerated within; those of you who are the subjects of religious impressions; those who feel they are sinners and need a Saviour; those who are agitated by doubt and perplexity; and even those who are indifferent about religious truth, are all heartily welcome to attend.

We invite all you who have "found peace with God," and who take an interest in the object of the Association, to join our ranks. We invite your co-operation, not as Churchmen or Dissenters, but simply as CHRISTIANS-saved by the blood of the SAME LORD, and belonging to that Glorious Church, which includes in its sacred fold all the redeemed ones on earth and in heaven.

The exhaustion of protracted labour. the excitement of business, the power of the world, and the weakness of human nature, all make it vitally important that

every counteracting means should be used by which we may exemplify the life and power of godliness, and advance the kingdom of the Redeemer among young

Finally: to Young Men, the class of the community to which we ourselves belong, for which our Association exists, and to which its efforts are specially addressed, we address the language of inspiration and say, " Come with us and we will do you good."

We remain, dear friends. Your brethren in Christ, THE MEMBERS OF THE LIVERPOOL YOUNG MEN'S CHRISTIAN ASSOCIATION.

BRISTOL.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

We have received the annual report of the above Association, which was read at the annual meeting, held on the 28th of January, and by which we are glad to find that it is progressing in usefulness and efficiency, and its labours have not been in vain. We find by the report that the Society has been existence three years; that there is a Bible class on Sabbath afternoon, under the presidency of Dr. Ash; a prayer-meeting every Sabbath morning at seven o'clock; and a devotional meeting every Wednesday evening. There are also classes for Phonography. Writing, English Grammar, Singing, Arithmetic, and also a Literary Society for the discussion of general subjects. The Reading-room and Library are well supplied with books, newspayers, and periodicals; and in the reading-room members can have tea or coffee supplied to them. The income for the year has been above £500, about £20 of which has been spent in the purchase of tracts, of which there have been upwards of 45,000 distributed by the members during the summer months on the Sabbath day. There have been eight public lectures delivered on various interesting topics by ministers and other gentlemen.

Miscellanea.

BUNYAN AND OWEN.

There was no sufferer in whose behalf Owen exerted his influence more earnestly than John Bunyan. It is well known that, as a preacher, Bunyan excited, wherever he went, an interest not surpassed even by the ministry of Baxter. When he preached in barns or on commons, he gathered eager thousands around him; and when he came to London, twelve hundred people would be found gathered together at seven on the dark morning of a winter working-day, to hear him expound the Word of God. Among these admiring multitudes Owen had often been discovered; -the most learned of the Puritans hung for hours, that seemed like moments, upon the lips of this untutored genius. The king is reported to have asked Owen, on one occasion, how a learned man like him could go "to hear a tinker prate;" to which the great theologian answered-" May it please your majesty, could I possess the tinker's abilities for preaching, I would willingly relinquish all my learning." For some years Bunyan's confinement in the prison of Bedford had, through the kindness of his good jailer, been attended with many mitigations; but towards the latter part of it, its severities had been greatly increased, and Owen used every effort to engage the interest of his old friend and tutor, Doctor Barlow, for his release. Some of the details of this matter have been questioned by Southey, and its date is uncertain; but the leading facts seem above reasonable suspicion, and it is pleasing to know, that after some perplexing delay, Owen's interposition was successful in obtaining Bunyan's enlargement .- Thomson's Life of

A FATHER'S PRAYER.

Philip James Spener had a son of eminent talents, but perverse and extremely vicious. All means of love and persuasion were without success. father could only pray, which he continued to do, that the Lord might yet be pleased to save his son at any time and in any way. The son fell sick; and while lying on his bed in great distress of mind, nearly past the power of speech or motion, he suddenly started up, clasped his hands, and exclaimed: "My father's prayers, like mountains, surround me!" Soon after his anxiety ceased-a sweet peace spread over his face—his malady came to a crisis, and the son was saved in body and soul. He became another Spener lived to see his son a respectable man, in public office, and happily married. Such was the change of his life after his conversion .- N. E. Puritan.

MERE PROFESSORS.

There are many professors and few Christians indeed; many that run, and few that obtain; many that go into the field against Satan, and few that come out conquerors. All have a desire to be happy, but few have courage and resolution to grapple with the difficulties that meet them in their way to happiness. All Israel came joyfully out of Egypt under Moses' conduct, yea, and a mixed multitude with them; but when they were a little pinched with hunger, and their greedy desires of a present Canaan deferred - yea, instead of peace and plenty, war and penury-they are ready to fly from their colours, and make a dishonourable retreat into Egypt. Thus the greatest part of those who profess the Gospel, when they come to the push of pike-to be tried what they will do, deny, endure for Christ-grow sick of their enterprise. Alas! their hearts fail them! they like the waters of Bethlehem; but if they must dispute their passage with so many enemies, they will even content themselves with their own cistern, and leave heaven to others that will venture more for it. O how many part with Christ at this cross-way! like Orpahthat go a furlong or two with Christ, while he goes to take them off from their worldly hopes, and bids them prepare for hardship, and then they fairly kiss and leave him; loath, indeed, to lose heaven, but more loath to buy it at so dear a rate. Like some green-heads that childishly make a choice of some sweet trade, from a liquorish tooth they have to the sweetmeats it affords; but meeting with sour sauce of labour and toil that goes with them, they give in, and are weary of their service, the sweet bait of religion hath drawn many to nibble at it, who are offended with the hard service it calls to. It requires another spirit than the world can give or receive to follow Christ fully. - Gurnall.

SIR WALTER SCOTT AND WIL-BERFORCE.

In reading, a few evenings since, the diary of the great and good William Wilberforce, we were struck with the following passage in reference to the Waverley novels (which were just then in course of publication): "I am always sorry that they should have so little moral or religious object. They remind me of a giant spending his strength cracking nuts. I would rather go to render up my account at the last day, carrying with me 'The Shepherd of Salisbury Plain,' than bearing the load of all these volumes, full as they are of genius."

SELF-DENIAL.

What is self-denial? Is it sackcloth on the loins? Is it a wooden block for a pillow? Is it pulse or lentil-pottage for

the daily meal? Is it a crypt or kennel for one's lodging? Ah no! In all this flesh-pinching there is often a subtle self-pleasing: but when the temper is up to rule the spirit, and over a "manly revenge" to let Christian magnanimity triumph,-that is self-denial. To take pains with dull children, and with ignorant and insipid adults,-that is selfdenial. To hide from the left hand what the right is doing; to ply the task when fellow-labourers drop away and lookers-on wax few; for the Lord's sake still to follow up the work when the world gives you no credit,-that is self-denial. When you might tell your own exploits, to let another praise you, and not your own lips; and when a fancy touch would make a good story a great deal better, to let the "yea" continue simple yea, -that is self-denial. Rather than romantic novelties to prefer duty with its sober common-place routine, and to stand at your post when the knees are feeble and the heart is faint,-that is self-denial. From personal indulgence, from the lust of the flesh and the pride of life, to save wherewithal to succour the indigent and help forward Christ's kingdom on earth,that is self-denial.

IT IS A QUESTION.

A number of intimate friends being at dinner on the Lord's day, one of the company, in order to prevent improper discourse, said, "It is a question whether we shall all go to heaven or not." This plain expression occasioned a general seriousness and self-examination. thought, "If any of this company go to hell, it must be myself;" and so thought another and another. In short, it was afterwards found, that this sentence proved, by the special blessing of God upon it, instrumental to the conversion of several. What an encouragement is this to Christians to have their conversation in heaven when in company.

WHAT IS MAN?

I sometimes see, as I sit in my pew

during the service, an idle fellow saunter in. He gapes about him for a few minutes; finds nothing to interest or affect him; seems scarcely to understand what is going forward; and after a lounge or two, goe out again. I look at him and think, "You are a wonderful creature! A perfect miracle! What a machine is that body !- curiously-fearfully -wonderfully framed! An intricate, delicate, but harmonious and perfect structure! And then, to ascend to your soul!_its nature!_its capacities!_it= actual state !-- its designation !-- its eternal condition!-I am lost in amazement!" While he seems to have no more consciousness of all this than the brutes which perish.—Cecil.

ECCENTRICITY.

Take heed of the snare of Satan in affecting eminence by singularity. It is good to strive to excel, and to go before one another in knowledge and in light, as in holiness and obedience. To do this in the road is difficult. Many, finding it impossible to emerge into any consideration by walking in the beaten path of truth, and yet not able to conquer the itch of being accounted singular, often turn aside into by-ways, and turn the eyes of men to them by scrambling over hedge and ditch, when the sober traveller is not at all regarded.—Thomson's Life of Owen.

RELIGIOUS ULTRAISM.

Its Sources are—1. An ardent temperament. 2. Mistaken views of religion. 3. A restless desire of change. 4. The love of distinction. 5. The force of external circumstances.

Its Elements are—1. Self-righteousness.
2. Censoriousness.
3. Disingenuousness.
4. Inconsistency.
5. Fanaticism.

Its Manifestations.—It manifests itself—1. In respect to that which is wrong, by opposing it with an improper spirit.
2. In respect to that which is comparatively indifferent, by urging it beyond its

real claims. 3. In respect to that which is *right*, by promoting it at the expense of integrity and charity.

Its Tendencies.—1. It has a tendency to throw open the flood-gates of error. 2. To drive many into the opposite extreme of inactivity and formality. 3. To weaken the moral energies of the Church. 4. To supply to the careless world an apology for the neglect of religion. 5. To absolute infidelity.

The Remedies.—1. Careful discrimination. 2. Moral courage, 3. Eminent piet,.

VALUE OF RESISTANCE.

A certain amount of opposition is a great help to a man. Kites rise against and not with the wind Even a head-wind is better than none. No man ever worked his passage anywhere in a dead calm. Let no man wax pale, therefore, because of opposition. Opposition is what he wants, and must have to be good for anything. Hardship is the native soil of manhood and self-reliance. He that cannot abide the storm without flinching or quailing, strips himself in the sunshine, and lies down by the way-side, to te overlooked and forgotten. He who braces himself to the struggle when the winds blow, gives up when they have done, and falls asleep in the stillness which follows. .

That happy man is surely blest, Who of the worst things makes the best; While he must be of temper curst, Who of the best things makes the worst.

THE THEATRE.

Public spectacles and stage entertainments; so alluring to the eye, and so curiously provided, are always dangerous, and often fatal; for by indulging the luxurious and insatiable appetite of the eye, distempers are introduced into the

mind, of which it is never cured: the objects there presented to the sight are either corrupting in themselves, or made so by art, and circumstance. Piety, goodness, and virtue, are quiet and obscure; they pass through life without noise or figure: but the spirit of intrigue is active and busy, productive of plot and and successful upon the stage, suicides incident. Vice is enthusiastic, impetuous, and thieves will be increased and multiand picturesque, and furnishes matter of plied .- Jones.

grand effect, fit for stages and theatres. When good and evil are both misrepresented, which mostly happens, the mind of an unguarded spectator catches the misrepresentation, and makes it a rule of action. Let the self-murderer appear with dignity, and the robber be merry

To Correspondents.

The Secretaries of Young Men's Associations are requested to furnish information of their proceedings on or before the 20th of each month, to the publisher, Charles Morgan, 22, Marlborough. street, Dublin.

The pages of this magazine will be open to correspondence that relates to young men or Young Men's Societies, whether religious, literary, or scientific. While the proceedings of Young Men's Societies in Ireland shall be specially recorded, we should be glad to receive information of Young Men's Societies anywhere.

YOUNG MEN'S CHRISTIAN ASSOCIATION. TO THE EDITOR OF THE "YOUNG MEN'S in connection with the Association, the MAGAZINE."

Strabane, 19th March, 1856. DEAR SIR-I enclose you a copy of the rules and regulations of this Associ- lumbkill, by the Rev. Mr. Chancellor." ation, together with a programme of the proceedings for the ensuing three months.

The annual meeting of the Association will take place on the 10th April, when a report of the proceedings for the past year will be submitted to the public; also an abstract of the income and expenditure of the Society during that period.

A course of lectures is being delivered sixth of which will take place on tomorrow evening, in the Town Hall. Subject-"The Life and Times of St. Co-

I am desired to express the very high opinion which the members entertain for your Magazine. Such a publication has long been required, and we trust that it may meet with that success which it deserves.

I am, dear sir, yours truly," GEO. DOWNEY, Sec. TO THE EDITOR OF THE "IRISH YOUNG MEN'S MAGAZINE."

Kate Ville, Irishtown Road, March 15, 1856.

SIR,—It is always to us, Young Men of the Metropolis, a source of delight to hear of the success which attends the excitions of the Provincial Young Men's Christian Associations. It was therefore with peculiar pleasure that I read the letter of your correspondent, J.H.F., containing a concise, though very satisfactory, account of the "Enniskillen Young Men's Christian Association," the disadvantages they lat oured under, the contempt they endured, their early struggles, and final prosperous condition.

But, sir, the "Enniskillen Association" have not been alone in their noble struggles. The LOMBARD - STREET YOUNG MEN'S CHRISTIAN ASSOCIATION can also pride themselves on having surmounted obstacles, obviated difficulties, and succeeded, in spite of the opposition of some, and the coldness and indifference of others, in planting their banner

"EXCELSIOR" on the top of the moun-

tain " Difficulty.' When this Association was first formed, it consisted of but FIVE members, which was shortly after increased to seven, but subsequently reduced to FOUR. Weeks rolled on with no addition to our numbers; still we persevered and pressed "towards the mark;" and, notwithstanding that our average attendance for many weeks never exceeded THREE, still the Bible readings and conversations which we had, produced its own good effects on our minds, and enabled us still to push forward in order to place the Association on a more secure and permanet We have succeeded. Our Association now numbers fifteen members, with the bright prospect of shortly adding many more. This, considering the locality in which it is situate, is satisfactory, and encourages us still to go on, in hopes of being the honoured instruments of leading many young men to the feet of Jesus, and bringing them to see that religion's ways are ways of pleasantness, and all her paths are paths of peace. O! how many young men have reason to rejoice that they were ever brought to join such Associations: the many fruitful lessons which they have received, rendered still more fruitful by the rich blessing of a loving Saviour, will enable them to tread the busy path of life, leaning with fond reliance upon Him who is faithful and true, who will never leave them or forsake them, but will make that grace which he has given to them here bloom in the blissful realms of

everlasting glory,

Your correspondent says that "there is a bright day dawning for us." So there is-so bright and lovely, that even the brilliant splendour of the mid-day orb, as he sits with majestic beauty on his meridian throne, is gloominess when compared with the celestial glory of the "Sun" that shall rise on that bright, happy, millennial morning; for it is the "Sun of Righteousness," that will shed his soft beams of light and glory upon a new and purified earth; at whose appearance sin and darkness must vanish away, never again to return and disturb the peace or alloy the happiness of those dear and precious objects of God's electing love. Ah! sir, I feel convinced that when our beloved Redeemer shall come with power and great glory, attended by His holy angels to visit His vineyard, there shall not be found in all its length or breadth more fruitful nurseries than "Young Men's Christian Associa-TIONS."

And now, in conclusion, let me assure our brethren in the country of our sympathy, and the pleasure it will ever afford us to see from time to time in the columns of your (or, I should say, "our") Magazine, bright and cheering accounts of the progress of both the "Enniskillen" and "Portadown" Associations, and indeed of every other Society having for its object the religious improvement of young men.

Begging you will excuse the length of this letter.

I remain, sir, sincerely yours, GEORGE WILKIN.

The Frish Young Men's Mugazine,

AND

JOURNAL OF YOUNG MEN'S SOCIETIES, FOR THE PROMOTION OF RELIGION,
LITERATURE, AND SCIENCE.

No. 5.

MAY, 1856.

Vol. I.

GLORIOUS ENDS BY LAWFUL MEANS.

The Apostle Paul, in one of his noble and pithy utterances, denotes the right aim and work of human life: "If a man strive for masteries, yet is he not crowned except he strive lawfully." His allusion in these words, as in many other parts of his writings, is to the Grecian games. Those games were national institutions, long and elaborately prepared for, eagerly witnessed by vast multitudes, involving various exercises and the most determined competition, and resulting in the most marked and imposing honours and rewards. They suggest and illustrate what man should live for, and how he should live for it.

The competitors in the Grecian games sought a glorious end; but their end was vanity, compared with the end which Christianity proposes, and for which every true Christian really lives. They sought mastery over each other, but the Christian seeks mastery over himself. Theirs was the mastery of gymnastic activity, strength, and skill; ours is the mastery of intelligence, freedom, and holiness, of zeal for God and benevolence towards man. Theirs was the mastery of the body; ours is the mastery of the mind. Theirs was the mastery of emulation, pride, and selfish triumph; ours is the

mastery of humility over pride, of sympathy with our fellows, and of unselfish joy in the happiness of others. The Christian religion both proposes and achieves the renovation of the soul. It finds man a slave, and makes him free. It finds him in prison, and sends him forth out of the darkness and pollution and misery of his prisonhouse, into the glorious light of day, and into the conscious health and hope and freedom of a ransomed child of God. Our only choice is the slavery of sin or the mastery of salvation. We must master ourselves by the renewing grace of God, or be led captive by the devil at his will. And if nothing be so debasing and wretched as the thraldom of Satan, nothing is so glorious as the soul's emancipation, the soul's self-mastery, by the power and grace of Christ. "Better is he that ruleth his spirit than he that taketh a city." "He that hath no rule over his own spirit is like a city that is broken down and without walls." These two passages present two very different pictures. The first denotes the glory of self-rule, which is immeasurably greater than the proudest triumph of human war-The storming of the Malakhoff was no glory at all, compared with the glory of being renewed in God's likeness, and of controlling our thoughts and feelings and purposes and words and works, according to the will of God. Let it not, for one moment, be supposed that such self-government is impossible in this world. Instead of being impossible, it is a glorious fact in unnumbered Wherever there is a real Christian, there is a real selfruler. When the Gospel brings salvation to the soul, it comes not in word only, but in power. Its lofty purpose is, as Paul himself tells us, "that the body of sin should be destroyed, that henceforth [not after death, but now and always] we should not serve sin." The promise of God to every believer is-"Sin shall not have dominion over you," and the performance answers to the promise. The right inquiry is, "Who shall deliver me?"—the right answer is, "Jesus Christ our Lord"-and the right Christian record is, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Such mastery over self and sin is to be earnestly sought for, and is surely found by all who seek it aright. What was the proudest triumph of an athleta, compared with this? Nothing is so mean and miserable as to be the slave of evil tempers and unhallowed passions; and nothing is so dignified and desirable as to be able to keep our hearts with diligence, in purity and peace. Look at that city, which has fallen after a long and terrible siege. It was hemmed in on every side,—it was shattered with shot and shell.—its inhabitants and defenders were decimated by storms of

iron,—its walls were scaled, and its people and possessions captured by the triumphant foe;—and now its walls are level with the dust, and its once elegant and spacious structures are utterly broken down. Can any spectacle be more mournful and melancholy? Yet this is but a feeble illustration of a soul enslaved and desolated by sin. The very opposite is the state of a soul that has sought and found the mastery of emancipation from sin and Satan. This mastery is the liberty wherewith Christ makes his people free. Which shall we choose—freedom or slavery—to master ourselves and conquer evil, by the grace of God, or bow down to the oppressor, and make bricks without straw, like the Israelitish slaves in the land of Egypt? To be slaves in sin is to sell ourselves for nought; to be emancipated and ennobled by Christ is to be redeemed without

money.

Mastery is an aspect of the Christian's end, but it is only one aspect. Coronation is another. We may easily conceive the triumph of the Grecian athleta, as he distanced every competitor, and came up alone to the goal. But that triumph was not consummated till the evening. Then the Thesmotheta, or presiding judge, awarded the prizes, agreeably to the laws of the games and the performances of the competitors. The victor's name was pronounced by the herald; he was crowned with the utmost publicity and form; the thousands of spectators who lined the stadium rent the air with their cheers; the successful competitor was conducted home in triumph; he did not enter his own city by the gate, like the vulgar throng, but through a breach in the wall, made expressly for the occasion; his townsmen loaded him with applause; his name was annexed to the calendar; and his deeds were emblazoned in the rapturous effusions of the poets. "Now they do it to obtain a corruptible crown, but we an incorruptible." The Grecian victor's crown of olive, of pine, or parsley, or laurel, faded away; but the Christian's crown shall never fade away. Ours is not a crown of leaves, but a crown of life. It is not an exclusive crown, like the crown of the victorious athleta. "Know ye not that they which run in a race run all, but one obtaineth the prize?" The triumph of one Christian is perfectly compatible with the triumph of all others. The coronation of others enhances our own: "Not to me only, but to all them also that love his appearing." No mortal hand shall crown us, but God the Judge of all. The great Thesmotheta of the universe shall robe and crown and throne us-not before assembled Greece, but before assembled worlds-not at the close of an Olympic period, but at the end of the world, in the evening of earthly time, and for the glory of an eternal day. The hope of this crown is the Christian's stimulus and joy. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day; and not to me only, but unto all them also

that love his appearing.'

How glorious, then, is the Christian's end! It is the mastery of this life and the coronation of the life to come. It is victory on earth and a diadem in heaven. Here we conquer—there we reign. Here, as we tread the foe beneath our feet, we feel the delightful anticipation of the promised reward; there the race is ended—the battle fought—the victory won—the kingdom possessed—and the end everlasting life. This end will not be our possession, unless

it is our present aim.

It is easier to conceive of noble ends than to achieve them by suitable and sufficient MEANS. It is much easier to fix the eye on the stupendous height "where fame's proud temple shines afar," than to scale the height and enter the temple. Yet, what are aims without achievements? What is the knowledge of ends without the knowledge and use of means? Christianity does not awaken glorious aspirations in the heart of man without denoting and affording the means of realization. It bids us aim at mastery, and tells us how to acquire it. It points to a starry crown, and shows us how to win it. With one hand uplifted, it indicates immortal glory; with the other hand outstretched, it indicates the path of life, the mode of entrance, and the manner of pursuit. We may strive for mastery and coronation, and yet strive in vain; for a man is not crowned except he strive lawfully. In denoting means as well as ends, the apostle alludes to the far-famed games of Greece. Of these games there were various sets, as the Olympic games, in honour of Jupiter Olympus—the Pythiac games, in honour of Apollo Pythias—the Nemean games, in honour of Hercules, who was said to have slain the lion of the Nemean forest—and the Isthmian games, in honour of Neptune, celebrated on the Isthmus of Corinth. But all these games consisted mainly of the same exercises, and were regulated by laws substantially alike. These laws may be comprised under two heads —as laws of entrance and laws of action; and they serve to suggest and illustrate the lawful Christian strife, by which alone the Christian's purpose and prospect can be fulfilled.

The laws of entrance to the Grecian games required that an athleta should be a legitimate Grecian, and should be adequately prepared for the strife. Without such legitimacy and preparation,

he could not become a competitor. And so no man can become an accepted candidate for heaven without Christian birth and Christian preparation. At the commencement of the narrow way of life stands the strait gate of conversion, and there is no entrance but through this gate. No man can live for God without being born of God. The beginning of the divine life is a divine birth. The preparation for the spiritual race is repentance towards God and faith towards our Lord Jesus Christ, -remission of sins and renewal in righteousness. Legitimate Christians, the new-born sons of God, and no others, can be enrolled in the list of accepted aspirants to a crown of life. Our great Lawgiver and Judge, by whom every rule is enacted, and by whom every prize will be awarded, has expressly declared—"Ye must be born again," and has also proclaimed that without faith in himself we cannot be regenerated. Our first great care therefore, must be to ascertain how we have entered among the avowed candidates for heaven, and whether or not we have complied with the laws of the heavenly kingdom. Nothing is more foolish and more fatal than delusive hopes and unwarranted confidence. The use of impartial self-examination is not to induce despair, but to enable us to make sure work for eternity. Let us never forget that to strive lawfully is, first of all, to enter lawfully; and that to enter lawfully is to be born of the Spirit of God, through faith in his Son.

The laws of action must be as carefully observed as the laws of entrance. Having entered in at the strait gate, the highway of holiness is before us, and we must rightly pursue it. All Christian activity should be regulated by the law of exactitude. Our safety and success depend upon our adherence to the right way. The foot-racers in the Grecian games were directed by a white line, and if they disregarded this direction, they forfeited all claim to the prize. Our white line is the way of holiness, scripturally indicated. We must live in faith and hope and love, as God directs us; we must keep the upward, onward path of purity, to be approved of God and receive the crown. "So run that ye may obtain."

Another law of action is the law of earnestness. It is not the indolent or apathetic that win the prize, but the men of ardent hearts and active hands and willing feet. Our desire should have the intensity of hunger and thirst. Our faith should be such as finds utterance in the phrase "though thou slay me, yet will I trust in thee." We should love with all our hearts, and work with all our might. Without the earnestness of settled purpose and deep feeling and real labour, we cannot conquer our earnest foes, and

surmount the obstacles that lie between the point of departure and

the goal of triumph.

Another law of action is the law of progress. Lawful strife is increase in holiness. Only by successive steps can we reach the goal; and these steps must be a race, not an easy, careless walk. "So run that ye may obtain." "Forgetting those things that are behind, and reaching forth unto those things which are before, I press toward the mark for the prize." To ensure this progress, we must throw off every encumbrance. Just as the athletæ cast away the weights with which they had practised and prepared, and then darted off with the utmost celerity, so we must "lav aside every weight and the sin that doth so easily beset us, and run with patience the race that is set before us." If we would win heaven, we must not be absorbed or entangled by the world, for "no man that warreth entangleth himself with the affairs of this life, that he may please him in all things who hath chosen him to be a soldier." Every companionship, or association, or practice, or indulgence, that is contrary to holiness must be renounced as an obstructing weight; and every means of spiritual improvement must be seized and used.

Another law of action is perseverance. Our exactitude in holiness must be continuous; our earnestness must be unfailing; our progress must be progress to the goal, if we would consummate our mastery and attain our coronation. "Be thou faithful unto death, and I will give thee a crown of life." There must be no pause no rest, till the last step in the race is taken, till our Captain himself

pronounces our task completed and welcomes us home.

We have every encouragement to persevere. God himself has promised to be with his people in the way. Guided and guarded and strengthened by Him, we cannot advance and contend in vain. Every step will bring us nearer to the crown, and every blow will tell upon the enemy. We shall not beat the air, like the boxers in the Grecian games, or spend our strength for nought. "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air." Above all, we must not relax our vigilance or slacken our exertions. The athletæ were temperate in all things, and we must be the same. "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." Let us not be of them "that draw back to perdition, but of them that believe to the saving of the soul."

J. G. M.

Original Poetry.

PERSEVERANCE.

Onward, onward, persevere, Safe you'll reach the goal at last; Ne'er let dangers interfere To check your course; they'll soon be past.

Yet dangers many you surround,—
Satan's traps and Satan's snares,—
These in multitudes abound,
And catch men often unawares.

These avoid, but onward go,
Take the steady, Christian course,
Yes, my friend; I know that so
You will never find remorse.

Remorse is found, and oft doth sting
When sin's pursued; for sin's rough ways
Are ways of sorrow, and ne'er bring
Peace to the mind, nor happy days.

But take the Bible as your guide; Its precepts learn, and mark them well; They are sure, for, whate'er betide, They the road to heaven will tell.

The Bible's precepts, sure and sound,
Will teach you how your steps to bend;
In wisdom's ways you'll then be found,
And happiness will you attend.

Look to your Saviour and your God;
Take grace and strength to persevere
In the path that those have trod
Who now have passed away from here.

Yea, passed from here, and gone above
To heavenly mansions in the skies,
To dwell, in never-endless love,
With Him who Satan's power defies.

Then onward, onward, persevere, Safe you'll reach the goal at last, Crosses ne'er should interfere; Trials here must soon be past.

Death may come, but where its sting,
If you have trod the heavenward course?
Nought but sin death's sting doth bring—
Nought lends, but this, the grave its force

IMPORTANCE OF CHRISTIANITY TO SOCIETY-

An address delivered before the Christian Association, Union chapel,
BY DAVID SIMONTON.

Christianity is the noblest subject that ever engaged the attention of men or angels; it is the source of every public and private virtue, of the true dignity and permanent happiness of life. The blessedness which it imparts, prosperity cannot bestow, nor adversity take away; the wise cannot acquire it by superior wisdom, nor shall the simple miss it for want of understanding. Like the atmosphere or light, it is suited to every region under heaven; it is adapted for all time, and to man under whatever circumstances humanity is placed. It will adorn the palace or the mud-built hut. As the expanse of the sky embraces all the globe, so Christianity embraces all mankind. It is the guide of youth, the comfort of manhood, and the staff of old age; it teaches the purest morality, inculcates active benevolence and fidelity in every relation; it is the source of the sweetest happiness on earth, and the guide to happiness on high. Christianity is adapted to every country, every age, every class of society, every diversity of civilization, and every period of life, not excluding that of the babe and suckling, out of whose mouth God has perfected praise. It assuages the sorrows of the miserable, and tempers the joys of the prosperous; it directs the energies of health, and sustains the infirmities of age. Wherever it comes in its purity and power, it ameliorates and improves; it rectifies our laws and raises our charitable institutions. Human pride built the pyramids, but Christain charity built the hospitals for human woe. "It had been the constant boast of infidels, that their system, more generous than Christianity, needed but to be tried to produce an immense accession to human happiness." God permitted the trial to be made. In France, revelation underwent a total eclipse, while atheism confounded the first elements of society, blended age, rank, and sex, in indiscriminate proscription and massacre, and convulsed all Europe to its centre. That the imperishable memorial of these events might teach the latest generations, that religion is the pillar of society, the safeguard of nations, the parent of social order, which alone has power to curb the fury of the passions, and secure to every one his rights; to the laborious the reward of their industry, to the rich the enjoyment of their wealth, to nobles the preservation of their honours, and to princes the stability of their We belong to an empire favoured by God with every instance of His regard, honoured by Him as nation never was before, as the depository of His truth, the disseminator of his word. Britain, long receiving the gospel, is now like a fountain supplying a noble river, dispensing this treasure over the earth, and transmitting from her seat of majesty in the midst of the ocean, the joyful sound of the glorious Gospel. God has in His providence united our empire to every part of the known world. He has given commerce, and power, and Christianity to Britain, he has given high trust to be used for his glory. The ægis of his power has shielded our empire, so that it is the wonder and admiration of the world. Look at Italy, the garden of Europe, the country of painting and of song; the land of azure skies, of fertile soil, and of ancestral glory. What do you see but decay, degradation, and suffering? Commerce droops, agriculture sickens, and the useful arts languish. Look at Spain, a land of loveliness and beauty; notwithstanding its great natural advantages, wealth untold, vast possessions, boundless

resources, and many other high privileges; the people are in misery, beggary, and wretchedness. Instead of receiving her vast colonies as a sacred deposit from heaven to be enlightened by the gospel, she established the Inquisition; instead of sending the Bible to the Aborigines, she sent bloodhounds. That power, glutted with the blood of the children of God, lost the empire of the seas, and reformed England was seated in her stead. Philip of Spain intended to strip Queen Elizabeth of her dominions, and send her like another Zenobia in chains to Rome, to grace a public triumph there. He gave strict charge to the Duke Medina Sidonia and all his captains not to harm the queen's person, but have her conveyed to Rome, that the Pope might dispose of her as it should please him. This premature arrangement between Spain and Rome was an illustration of the fable of selling the bearskin before the bear was taken. When the nation bowed before the Throne of Grace as one man, the God of our Fathers, who has the winds in His treasury, and whose are the mighty waves of the sea, fought for England, and the Invincible Armada was scattered as the leaves of the forest before an autumnal gale. It is as they abide by God's word, and guard sacredly this precious treasure, that nations stand or fall. The empires of old are gone, their glory is only known by tradition, their deeds are only chronicled in song. God has blessed the British nation, because she has stood pre-eminent among the kingdoms of the earth, as disseminators of His holy word. In Napoleon's time, when almost every other land In Europe was invaded, no enemy was suffered to set foot on our favoured land. A few years ago, when the neighbouring nations were all convulsed, she sat serene, the "queen of the ocean," the Bible her strength and stay-it proclaims to her people, "fear God, honour the queen." We read of Troy's Palladium which fell from heaven, and of the military shield which protected ancient Rome, but the Bible is the true Palladium of Britain, and so long as it is taken as her guide, and its Author looked up to for direction, so long shall she be happy and glorious. Alas! she has not in many instances rendered again to Him according to His mercy. She has greatly departed from the national protest against Romanism, and shown special favour, and given enlarged support to it. Many, even of her ministers, more deeply read in the writings of the heathens of ancient Greece and Rome, than in the spirit of God's blessed word, have adopted as far as they could the puerilities and falsehood of the apostate church. In the very place where so many worthies sealed the truth with their blood, and whence they ascended to heaven in a fiery chariot, leaving their testimony behind, there is their memory dishonoured. But, thank God, the pulse of the great body of the people still throbs true to the faith of the martyrs. If our churches were as magnificent as Solomon's temple in all its glory, and our clergy clad in the most gorgeous costume, what would this pomp avail without essential truth? Puseyism has been defined as a system of posture and imposture, of flexions and genuflexions, of bowings to the east, and curtseyings to the west, with a vast amount of man-millinery. The Christian is the true philanthropist, the real benefactor of his race; he seeks to make men happy for eternity, as well as comfortable in time. Travellers say that one of the most glorious sights in nature is to see the sun rising in the alpine heights, and summit after summit catching his beams. Now the glorious sun of reighteousness, has emerged from behind the clouds of heathenism, and is darting his bright beams into the dark vallies, lighting them up with the glory of the living God. Christianity, stood one day in Jerusalem, a church without a temple, a people, or a patron; all that was mighty, ancient or revered, stood up against her; the Roman empire rose with all the might, with all the treasure of the world against her, and Satan united himself to that empire, and sin, reigning in the heart of man, leagued also against her; but by faith in Christ,

she bowed, vanquished, and transformed them all. The light poured its lustre on surrounding darkness. Nation after nation heard the gladdening sound. The soldiers of Jesus Christ bore the victorious banner of the Cross, with face of flint and heart of adamant, into the territories of the "God of this world," and wrenched his usurped authority from his grasp. They carried the simple majesty of truth from its heaven-written page, and light, and love, and liberty, dawned upon the nations. The word of God grew mightily and prevailed! The imperial eagle struck to the superior power of the Cross of Christ, and in the city where the flag of the Cæsars waved, the flag of Calvary was unfurled! The idol temples were forsaken, and the fires went out upon their altars. But alas! soon the Church halted in her glorious career—she went into winter quarters; her own temporal aggrandizement occupied her thoughts—the love of the truth gave place to a relish for lying legends—the pastors of the church changed the life and light of the Gospel into the very superstitions they were commissioned to remove, and thus paganized Christianity in order to christianize paganism. The morning of a new and glorious day dawned when the era of the Reformation was ushered in. At that time Christendom was sunk in darkness that might be felt. A poor monk in his cell, whose heart was smitten with the feeling of sin, tried fastings and penances in vain. He made a journey to Rome and returned disgusted with the system which he went to see and admire in its most favourable position. He searched among books for friends, and found a musty volume which directed him to the "friend that sticketh closer than a brother." The scales fell from his eyes; a new world was opened up to him: the manacles which had hitherto bound his heart were burst asunder, and he obtained the peace so long sought in vain. There was found the harbinger light which scattered the darkness that had long brooded over Europe. Luther was a noble character; when he obtained Gospel liberty he wished to emancipate others; he came forth bold in heart, valiant in fight; the sword of the Spirit his weapon; the joy of the Lord his strength. Many tried hard to crush him, but the light of the morning had dawned and no creature power could keep back the day. It is recorded that in the hand of a mummy unrolled from its cerements there were found some grains of wheat: and though for two thousand years they had remained in the withered hand of the dead body, deeply buried among the sands of Egypt, yet when sown, they produced a mighty crop. So did Luther unroll the mummy skeleton of long dead Rome, and when he had removed the cerements of her superstitions and idolatries, he found something which had not perished with the rest, a living Bible. He rescued that living Bible, and as the wheat-seed which grew and flourished, so the seed of Divine truth flourished and is flourishing; and a noble army of confessors followed, and the crop has grown and will grow. Blessed be God, after nearly fifteen centuries of slumber, we find the churches of Christ in our own day awakening to the primitive zeal of the first centuries. Like the ecliptic, Christian stations girdle the globe as with a sun track, with a belt of ever-spreading splendour. Wherever the Gospel has penetrated, it has its trophies. It has come to the Greenlander dwelling amid everlasting snows, and the African panting under a tropical sun; to Hindostan and Ceylon, where you would think that the curse was removed from the lovely spots in nature, and that it rested with double force on poor benighted man: to China containing a population of 300 millions, or half the heathen world, where man is found highly civilized, yet ignorant of the God that made him. It has come to Palestine, the classic ground of sacred history, to the civilized inhabitants of Europe, the red men of America, and the savage tribes of the southern seas. It has been sent to the negroes in the West Indies, who were not long since poor degraded slaves both of satan and of men, but who have been freed by British liberality,

and by the blessing of God on missionary exertion, many of them have been brought into the glorious liberty of the children of God. Multitudes of these shall enter in blessed succession into the everlasting kingdom, the trophies of Divine power, the purchase of the Saviour's blood, the gems that shall sparkle in Immanuel's crown.-In New Zealand, the delightful spectacle is produced of a noble aboriginal race rescued by Christianity from the desolating effects hitherto produced by colonization, and elevated to the condition of a Christian and civilized community. In the sunny south-sea isles, whole districts have cast their idols to the moles and to the bats, have found redemption through Jesu's blood, the forgiveness of sins, and been made "sons and daughters of the Lord Almighty." See what Christianity has done; it has softened their original ferocity; it has abelished the worship of vindictive and sanguinary deities: it has ameliorated the condition of society, diffusing through all its ranks a spirit of philanthropy and benevolence. to its influence woman is loved and respected. In heathen lands, she is regarded as the slave of man. That revolution which raised her to the rank of his friend and companion, which unfolded all the tenderness and strength of her nature, by proclaiming her an heir of immortality, and a daughter of heaven, is one of the most momentous ever achieved. It has made her a help meet for man, his better genius, to wean him from vice, and allure him to virtue. That gentle and devoted kindness in which lies the secret of her influence, is but the reflection of the universal benevolence which religion inculcates. The true character of woman is unknown, her rights are unacknowledged beyond the boundaries of Christianity. One step beyond the sphere of its operations, and we find her degraded and oppressed, and man in consequence sensual and brutalized. The spread of Christianity gives to the minds of those hitherto unacquainted with it, an elevation becoming rational beings and redeemed creatures. Man is the noblest work of God on earth, and "a Christian is the highest style of man." He can look on the beautiful works of Creation; see the lofty mountains, the verdant fields, the waving wood, the glittering river, the blue canopy of heaven, and smiling say, "My Father made them all." He hears the whisper of His goodness in the breeze, sees His majesty mirrored in the ocean, His beauty beaming in the moon, His glory effulgent in the sun, His sublimity in the lovely midnight sky studded with countless worlds, all sustained by His Almighty hand. Fellow members, let us seek first to know God before all things; let none of us be content with the form of godliness without the life and power thereof, while we hear the wisdom of Solomon, let us hear first the wisdom of one greater than Solomon. Then we may value science as ennobling our nature, literature as refining our taste, and the arts as multiplying our comforts; and may furnish our minds with useful knowledge, keeping science in its proper channel as the handmaid of religion. Each of us forms a centre from which streams of moral influence are ever radiating. We are always doing something to mould society for good or evil. We will have to render an account for the use made of every blessing which we enjoy, every privilege which we possess, and every talent entrusted to us for improvement. Many whose record is on high, and whose memory is blessed, were far behind us in advantages. The tongue is the glory of man; may we employ ours to the glory of God. May we adorn the doctrine of God our Saviour; be useful in our day and generation: spend our energies worthily in the service of God and for the honour of Christ, and determine by God's blessing to leave the world better than we found it; and thus follow the bright example of Him who, when He was on earth, went about doing good. Let us, instructed in the school of wisdom, live not unto ourselves, but unto Him who died for us and rose again. Let our primary concern be to win Christ; and forgetting the things which are behind, and reaching forth to those things which are before, let us go forward in our glorious carer, and "press towards the mark."

Original Poctry.

FAITH.

Faith is the Christian's earthly stay: . It soothes his sorrows, cheers his way; It gives him hope when sore distressed; It points him to his heavenly rest.

When sore o'ercome with care and strife, When weary of this wretched life, It cheers his mind when naught else can, And he becomes a Christian man.

When we in Jesus place our faith, We need not fear; to us He saith, If we by faith to him will come, We shall enjoy an heav'nly home.

Should we not then in him confide, Who bore our sins and for us died? Should we not place in him our faith Who saved us from eternal death?

Ah yes! may he our spirits move, Our wayward hearts, himself to love! Oh may he make us feel that we Each day approach eternity!

And may we ever ready be Our blessed Saviour Christ to see; And him with joyful hymns adore, With angel hosts, on Canaan's shore!

J. D.

TIME.

Oh, Time, the theme of many a poet's lay, How very swiftly thou dost pass away! Yet man, whose form thy mighty pow'r doth bend, Seems to forget his time on earth shall end.

The youth, while boasting that he is so strong

Forgets that strength will not continue long; And the fair maid, who decks herself so gay, Forgets that earthly beauty fades away.

The merchant greedily his gain counts o'er, And ceases not his efforts to get more, But who, he thinks not, when himself shall die, Will own those riches which before him lie.

The parent listens to his prattling boy, With pleasure views the child when full of joy, While love the sadd'ning thought drives from his mind, That the child's time on earth an end shall find.

The feeble man, whose hair is grey with age, Whose mind repentant feelings should engage, Boasts to his neighbours, o'er and o'er again, That he has lived full three score years and ten.

But he forgets how he those years misused, How God's unbounded mercies he abused; His thoughts to worldly matters fondly tend, As if his time on earth should never end.

'Tis thus that time's neglected oft by men Who know they cannot call it back again, Who, though they see it from them swiftly fly, Think not how soon they in the grave may lie.

Know, thoughtless man, thy soul this day may be By thy just God and Judge required of thee; Think well—defer not—art thou fit to die? Is thy soul meet for mansions in the sky?

Be sure thy God most ready is to hear All who through Jesus him approach in prayer; Let prayer through him from thee in faith ascend, That God his mercy may to thee extend.

Unworthy man, thy God who reigns in heaven Hast precious time to thee in mercy given To fit thy soul for future happiness; Then use time well while time thou dost possess.

J. D.

Present duty, a conscientious use of present means—this is the ladder which Providence places at our feet, and on which we may ascend to distinction.

SIR ROBERT PEEL.

We have a fine illustration of the career of a British merchant and manufacturer, as well as a splendid commentary on the free genius of our political constitution, in the first Sir Robert Peel, father of the late eminent and lamented statesman. Travelling on the turnpike road from Accrington to Blackburn, about half way between these towns, a small building is pointed out on the left-hand side of the road, as marking the site of Peel Fold, the ancestral home of the Peels, from whom the present family derives its origin. There the great grandfather of the present baronet was born, and spent the greater part of his life. The cotton manufacture was then in its infancy. Cotton, instead of being spun into thread in these great factories, which furnish for strangers the most striking feature of Lancashire scenery, then furnished employment to women at their own cottages. and to small farmers, who filled up with spinning the leisure hours of themselves and their family. It was so with the Peels. They blended the pursuits of agriculture and cotton spinning. Robert Peel, the father of the first baronet, was an ingenious man, and invented a machine for carding cotton wool, about the time that Arkwright invented the water frame. This was more than the ignorance of the district could bear. One night a mob from Blackburn attacked the premises, the obnoxious machinery was destroyed, and the inventor himself eventually quitted Lancashire for the quieter precincts of Burton-npon-Trent.

The son of this Robert Peel, the first known to fame, was brought up in true Lancashire fashion; not without certain expectations, yet taught to give himself from the very first to hard work. It is said that part of his daily task was to carry milk over to Blackburn for sale; at the same time, however, he received such an education as was likely to prove most useful to him in his future career. The boy of the milk-pail was also one of the most promising scholars at the Blackburn Grammar School, and by and by a diligent student of the Latin, Greek, and German languages. His father's means increasing as he approached manhood, he was sent to travel on the continent, with a view to obtain such an insight into society as would fit him for the more successful prosecution of business. Nor was he without a spark of that ambition, a mixture of desire and resolve, which has often proved the precursor, if not the cause, of subsequent greatness. It is said, that at the age of fourteen he frequently avowed his determination to raise himself to rank and affluence, and entertained a strong presentiment that he should become the founder of a family. Whether we approve of such sentiments or not, they prove at least one thing-that the individual who afterwards was so successful, had at the outset of his career a clear notion of what he intended to do, and a resolute purpose to aim at its acomplishment. He did not work in the dark. He did not deal his blows in hasty and embarrassed confusion, but with a cool aim, seconded by all his force of enthusiasm. Such a beginning, if well followed up, was at least adapted to work out the future which actually ensued.

In his twenty-third year Mr. Peel quitted his paternal home—the only one of seven sons who did so—and, with somewhat less than £4,000 in his pocket, removed to Chambers Hall, near Bury, where he entered into partnership with Mr. Yates and Mr. Howarth. In 1774, having erected suitable works on the site of an old corn mill, they commenced operations under the designation of "Howarth, Peel, and Yates." At first they confined themselves to calico printing, but, embracing every

opportunity of extending it, they at length wove their own cloth, spun their own varn, and imported their own raw cotton, as well as exported on their own account the manufactured goods, thus uniting the merchant and manufacturer in the same. person. The business of the firm gradually grew to such an extent, that it gave employment to nearly the whole population of Bury. Very soon, works for spinning, weaving, or printing, were erected at Hinds, Ratcliffe, Burs, and Gig, near Bury; at Makin Hill, near Heywood; at Bolton and Warrington: they also employed weavers at Manchester, Blackburn, Burnley, Padiham, Stockport, and Bradford. Cloth was woven also at Litchfield for some works at Tamworth, which were built in the year 1789. The extensive works near Ramsbottom, now in the occupation of Messrs. Grant, were originated at the same time. Some idea of the scale on which the firm carried on operations may be drawn from the fact, that they paid no less than £60,000 a year in duties to government, of which £40,000 was for excise duties; and that they employed as many as fifteen thousand workmen. In 1788, Mr. Peel purchased Drayton Manor, near Tamworth, from the Earl of Bath, and afterwards chiefly resided there. In 1817 he retired from business, possessing property to the amount of not less than two millions and a quarter sterling.

It may be interesting to add one or two proofs of the social triumphs which intelligence and industry had won for the comparatively humble youth of 1765. In 1790, he was returned to the House of Commons as one of the members for the town of Tamworth; in 1797, he contributed £10,000 towards the voluntary fund for defraving the expenses of the war, then unhappily raging with France; in 1800, he was created a baronet. During his life his numerous children were married to various members of the aristocracy; one of his sons to the sister of Lord Mountcashel; another to a daughter of the Marquis of Alsa; and another to a sister of the Duke of Richmond. The wealth bequeathed at his death was immense, his personalty was stated at "lesser value," or more than £900,000, and is, we believe, very nearly, if not the only instance of that which has occurred since the scale of duties was extended to that sum. The probate stamp was £15,000, and the legacy duty £15,000 more. At whatever value we choose to rate wealth or social distinction, it will not be disputed that these facts are indubitable proofs of great worldly success, but it is of more importance to ask by what means this splendid fortune and those high connections were acquired. Among the first we must place intelligence and mental discipline, obtained through the medium of an early and excellent education. It is impossible to over estimate the value of these advantages. An ignorant person may be clever at making bargains, but in the important subsidiary operations which are necessary in conducting business on the largest scale, a well disciplined mind, and a large measure of intelligence to boot, are almost indispensible to success. When business is conducted on such a scale, new schemes have continually to be entertained, and in order to decide wisely respecting them, they must be seen as in a stream of sunlight, well defined in all their dependencies and connections. There must be no undiscovered shore, no unweathered promontory, no unsearched recesses. But to take such a view of a subject, the mind must be free from those hallucinations which ignorance is so apt to spread before it. With less intelligence Mr. Peel might have continued to the end of his days a mere calico-printer; he would not have so extended his operations as to take in the entire circumference of the cotton manufacture. But, as in infinitely more important concerns, knowledge without zeal would have profited little. Incessant activity, constant yet strong, not the fleeting, noisy, bustling hum of the dragon-fly, but the sober, ponderous motion of the steam-engine, turning

unseen in its narrow dwelling the lathes and wheels of an extensive factory, with its huge arms-such, if we may use the metaphor, was his. Before the recent discoveries in bleaching which enable us to perform the process in a few hours, it used to occupy several weeks. The goods were spread out in the open air in a place called the "Bleach Croft," usually situated on the side of a hill; and so precarious was the process, supposing the articles to escape the hands of human depredators, that a slight change of weather would be sufficient to spoil them. Mr. Peel was accustomed to leave his bed at all hours of the night, and proceed alone to the Bleach Croft, to see that all was going on right. Another cause of Mr. Peel's success it is gratifying to mention—the generous manner in which he treated his superior servants. He invariably made them feel that their permanent interests were bound up with the welfare of the firm. A place in his warehouses, though only as a porter, was a step on the ladder of promotion. Many of the wealthiest manufacturing firms of Lancashire thus grew up under his fostering care. Halliwell Lane, near Manchester, where more than one munificent patron of our evangelical institutions resides, takes its name from a person who entered Mr. Peel's service in the humblest capacity, then became traveller, afterwards a partner, and acquired at length a very considerable fortune. Successful Men of Modern Times.

HABITS OF BUSINESS

"Habits of business," says Mr. Freedly, include six qualities:—Industry, arrangement, calculation, prudence, punctuality, and perseverance. Are you industrious? Are you methodical? Are you calculating? Are you prudent? Are you punctual? Are you persevering? If so, you possess what is known by the familiar term, habits of business. It is not the possession of any one of these qualities in perfection, nor the occasional exercise of them by fits and starts, as it is called, that will constitute a man of business; but it is the possession of them all in an equal degree, and their continuous exercise as habits, that gives reputation and constitutes ability. The difference in men and their success may be attributed, in a measure, to a difference in their business habits; and many a man has made his fortune with no other capital than their superior cultivation. In fact, a large capital and excellent opportunities, without them, will only provoke greater disaster and a more wide-spread ruin. Perfection in most things is unattainable; yet men have attained to a greater degree of perfection in the cultivation of these qualities than in almost anything else; and, at all events, it is certain that he who 'aimeth at the sun, though he may not hit his mark, will shoot higher than he that aimeth at a bush.'

"Industry is the energetic engagement of body or mind in some useful employment. It is the opposite of that Indian maxim which says, 'It is better to walk than to run, and better to stand still than to walk, and better to sit than to stand, and better to lie down than to sit.' Industry is the secret of those grand results that fill the mind with wonder—the folios of the ancients, the pyramids of the Egyptians, those stupendous works of internal communication in our own country that bind the citizens of many different states in the bonds of harmony and interest. The tendency of matter is to rest, and it requires an exercise of force or of will to

overcome the vis inertiae. When a thing should be done, it must be done immediately, without parleying or delay. A repeated exercise of the will, in this way,

will soon form the habit of industry.

"Arrangement digests the matter that industry collects. It apportions time to duties, and keeps an exact register of its transactions; it has a post for every man, a place for every tool, a pigeon-hole for every paper, and a time for every settlement. A perfectly methodical man leaves his books, accounts, &c., in so complete a shape on going to bed, that, if he were to die during the night, everything could be perfectly understood. Jeremiah Evarts is represented to have been a model of industry and arrangement. A friend says: 'During years of close observation in the bosom of his family, I never saw a day pass without his accomplishing more than he expected; and so regular was he in all his habits, that I knew to a moment when I should find him with his pen, and when with his tooth-brush, in his hand; and so methodical and thorough that, though his papers filled many shelves when closely tied up, there was not a paper among all his letters, correspondence, editorial matter, and the like, which he could not lay his hands on in a moment. I never knew him search for a paper; it was always in its place.' Some manifest this habit at an earlier age than others, and apparently exercise it with less difficulty; but any one with attention may acquire it.

"Calculation is the mind of business. A readiness in calculation gives a man a great advantage over his less experienced neighbour; and many a man has brought his fish to a bad market from inability to calculate quickly and accurately. To attain the habit of quick calculation without the aid of a slate and pencil, Dr. Alcott recommends that the learner seize on 'every circumstance which occurs in his reading, where reckoning is required, and, if possible, stop at once and compute it. Or, if not, let the place be marked, and, at the first leisure moment, let him

turn to it, and make the estimates.

"Prudence is defined to be wisdom applied to practice. Under prudence are comprehended the discreet suiting and disposing as well of actions as of words in their due place, time, and manner. It is principally in reference to actions to be done, and due means, order, season, and method of doing or not doing. In a case where the probabilities on the one hand somewhat preponderate over the other, yet if there be no considerable hazard on that side which has the least probability, and a very great apparent danger in a mistake about the other, prudence will oblige a man to do that which may make most for his safety. It is always prudent, in matters of importance, to conceal intentions, or we may be anticipated by others. It is prudent to withhold confidence from an entire stranger, and in some cases to do

nothing.

"Punctuality is the hinge of business. It is a virtue that all men reverence in theory, but all do not carry into practice. We like a punctual man, because he respects his word, and has a regard for our convenience: we dislike an unpunctual man, because he interferes with our plans, consumes our time, causes uneasy feelings, and implicitly tells us that we are not of sufficient importance, in his estimation, to make him prompt. Punctuality has reference to time engagements, money engagements, and engagements for work. It is a quality that is usually found in connection with other good qualities, as the want of it argues the absence of other essential habits. A want of system, defective calculation, and imprudence in making promises when the probabilities of fulfilling them are very uncertain, are frequent causes of want of punctuality. To be unpunctual is sometimes considered a mark of consequence by little great men; but truly great men have always thought differently. Blackstone was punctual, and could never be made to think well of any

one notoriously defective in this virtue. A modern peer, while a kingdom seemed to be resting on his shoulders—who presided in the House of Lords and the Court of Chancery, who gave audience daily to burristers, and found time to be at the head of at least ten associations—was so punctual, it is said, that, when the associations met, he was uniformly at his place in the chair when the hour of meeting had arrived.

Perseverance is the last of the business habits that we have to notice. It means the steady pursuit of a plan, whether good or bad; but it would be very unwise to persevere in a plan which conscience or practice had proved to be bad. In actual life, where there are so many different pursuits, and different ways of doing the same thing, it means steadiness in the execution of whatever plan is determined upon. Burgh makes mention of a merchant who, at first setting out, opened and shut his shop every day, for several weeks together, without selling goods to the value of a penny, who, by the force of application for a course of years, rose, at last, to a handsome fortune. But I have known, he continues, many who had a variety of opportunities for settling themselves comfortably in the world; yet, for want of steadiness to carry any scheme to perfection, they sank from one degree of wretchedness to another for many years together, without the least hopes of ever getting above distress and pinching want. There is hardly an employment in life so trifling, that it will not afford a subsistence if constantly and faithfully followed. Indeed, it is by indefatigable diligence alone that a fortune can be acquired in any business whatever."-Successful Men of Modern Times.

RELIGION NO FOE TO ENJOYMENT.

It has been objected, that so much regard, or, as the objectors would call it over-regard for religion, is inconsistent with the interest and welfare of our families, and with success and prosperity in our worldly affairs. I believe that there is very little ground for this objection in fact, and even as the world goes; in reason and principle there is none. A Christian divides his time between the duties of religion, the calls of business, and those quiet relaxations which may be innocently allowed to his circumstances and condition, and which will be chiefly in his family or amongst a few friends. In this plan of life there is no confusion or interference of its parts; and unless a man be given to sloth and laziness, which are what religion condemns, he will find time enough for them all. This calm system may not be sufficient for that unceasing eagerness, hurry, and anxiety about worldly affairs, in which some men pass their lives; but it is sufficient for everything which reasonable prudence requires; and it is perfectly consistent with usefulness in our stations, which is a Indeed, compare the hours which serious persons spend in religious exercises and meditations, with the hours which the thoughtless and irreligious spend in idleness and vice and expensive diversions, and you will perceive on which side of the comparison the advantage lies, even in this view of the subject.

In addition to the above, there exists another prejudice against religious seriousness, arising from a notion very commonly entertained, viz., that religion leads to gloom and melancholy. This notion, I am convinced, is a mistake. Some persons are constitutionally subject to melancholy, which is as much a disease in them as the ague is a disease; and it may happen that such men's melancholy shall fall

upon religious ideas, as it may upon any other subject which seizes their distempered imagination. But this is not religion leading to melancholy. Or it sometimes is the case that men are brought to a sense of religion by calamity and affliction, which produce, at the same time, depression of spirits. But neither here is religion the cause of this distress or dejection, or to be blamed for it. These cases being excepted, the very reverse of what is alleged against religion is the truth. No man's spirits were ever hurt by doing his duty. On the contrary, one good action, one temptation resisted and overcome, one sacrifice of desire or interest purely for conscience' sake, will prove a cordial for weak and low spirits beyond what either indulgence or diversion or company can do for them. And a succession and course of such actions and self-denials, springing from a religious principle and manfully maintained, is the best possible course that can be followed as a remedy for sinkings and oppressions of this kind. Can it, then, be true that religion leads to melancholy? Occasions arise to every man living, to many very severe, as well as repeated occasions, in which the hopes of religion are the only stay that is left him. Godly men have that within them which cheers and comforts them in their saddest hours: ungodly men have that which strikes their heart like a dagger, in its gayest moments. Godly men discover, what is very true, but what, by most men, is found out too late, namely, that a good conscience, and the hope of our Creator's final favour and acceptance, are the only solid happiness to be attained in this world .- Paley.

VIEWS OF THE BALL ROOM.

Jeremiah Evarts, in answer to an argument in favour of dancing, says: "Sir, can you say to the youth in this community anything which shall encourage them in their fondness for the frivolities of the ball-room, that shall blind them to the vices and the many dangers of this scene of delusive charms and merriment? Can you do this, when rising from your knees in prayer, having offered the petition, Lead us not into temptation, an l, with the sound of this request still vibrating on the ear, enter the ball-room; or direct your pupils to offer this prayer, and then tell them that they can with safety, or with innocence, resort to the ball-room and lead the dance?"

Legh Richmond remarks: "Serious consistent Christians must resist these things, because the dangerous spirit of the world and the flesh is in them all; they are the pomps and vanities of the world renounced at baptism. To be conformed to these seductive and more than frivolous scenes, is to be conformed to this world, or to be opposed to the character and precepts of Christ. They who see no harm in these things are spiritually blind, and they who will not bear friendly admonition against them are spiritually deaf."

Again he says: "There may be no sin in dancing, but it is a preparation for ap-

pearing hereafter where, I think, there is scarcely anything but sin.

Wilberforce has this language: "Must it not, then, excite our grief and indignation, when we behold mothers, forgetful at once of their own peculiar duties, and of the high office which Providence designed their daughters to fulfil, exciting, instead of endeavouring to moderate in them the natural sanguineness of youth, hurrying them night after night to the resorts of dissipation, thus teaching them to despise the

common comforts of the family circle; and instead of striving to raise their views, and to direct their affections to their true object, acting as if with the express design studiously to extinguish every spark of devotional spirit, and to kindle in its stead an

excessive love of pleasure?"

J. A. James says: "Circumstances are connected with this amusement, the tendency of which is more than questionable. The mode of dress adopted at the fashionable resorts; the nature of the employment; the dissipating tendency of the music; the conversation, and the elegant uproar; the lateness of the hour to which the dazzling scene is protracted; the love of display which is produced; the false varnish which is thrown over many a worthless character, by the fascinating exterior which he assumes in a ball-room, have a tendency to break down the mounds of, virtue, and expose the character to the encroachments of vice. I look upon dancing, among some classes, to be a practice fraught with immorality: it dissipates the mind, and poisons it with a vain and frivolous taste for dress and personal decoration, and completely unfits the soul for piety, or even the necessary occupations of domestic life."

Hannah More, in speaking of this subject, says: "Who, seeing the almost infant daughters, even of wise and virtuous mothers, carried with most unthrifty anticipation to the frequent and late protracted balls would believe that we were of a religion which has required from those very parents a solemn vow, that these children should

be reared up in the nurture and admonition of the Lord?"

Miss Beecher, in an article on dancing, says she was once inclined to the common opinion, that dancing was harmless, and might be properly regulated; and she allowed a fair trial to be made under her auspices by its advocates. The result was a full conviction that it secured no effect which could not be better gained another way; that it involved the most pernicious evils to health, character, and happiness; and that those parents were wise who brought up their children with the full understanding that they were neither to learn nor to practice the art. In the fifteen years during which she has had the care of young ladies, she has never known any case, where learning this art, and following the amusement, did not have a bad effect, either on the habits, the intellect, the feelings, or the health.—Christian Treasury.

REMARKABLE ANSWER TO PRAYER.

Two gentlemen had been friends in early life, but as years passed on their paths diverged. One resided in an eastern city, and prospered by "the hand that maketh rich." He had become wealthy; yet in the use of the means that God had given him, he ever sought to honour him.

In the far distant wilderness was found the other; on the Sabbath breaking the "bread of life" to the hardy but poor settlers around him, and through the week toiling for earthly food to sustain a young family. Years had passed since the two friends had met, nor had news of the one reached the other. Ignorant of each others circumstances—almost of their location—it seemed as if time was bearing them further apart in their course through the world, only to meet in eternity.

One day, while the merchant was engaged in the usual routine of business, at every interval of freedom for his mind would come with recurring force thoughts of his absent friend. Unable to ascertain what had suggested this to him his attention

became aroused at the frequency of the idea. In the evening, when he sought his fireside, the image of his early companion was still at his side. He related to his wife how his mind had been occupied through the day, and asked her to account for it. That one so long lost to sight should now come so vividly to his remembrance, he felt was singular. She suggested that perhaps Mr. W— was in need of assistance, and that, at all events, it could do no harm to write to him enclosing a sum; for in that far distant west, where the necessaries of life cannot be procured so abundantly as in the earlier settled east, and money must be toiled for, it might prove a help to

the missionary.

The letter went. Weeks rolled on, and an answer was returned that brought tears from the eyes of its readers, and gave to them a new view of life and its cares, as endured by one who would willingly "spend and be spent" in the service of his Master, if he "could win souls to Christ." In the log-cabin of the missionary, fever and ague, the dread foe of a new-settled country, had laid his hand upon every iumate. Mother and children had each in turn succumbed to the invader, and now lay upon their beds of sickness, unable to assist each other. The father, in the intervals of his attack, was nurse and provider for his sick family. Ill and feeble, yet he must ride miles to a mill, carrying with him the Indian corn, the only bread for his little ones. And now his supply was gone; and without money or food, or the means of getting either, he betook himself to his knees, praying that the "God that feeds the ravens" would provide for his children. Trusting in "a covenant-keeping Father," he arose cheered from his prayer, and lo! a knock at the door! He opened it; a letter was handed him. He thought it must be a mistake; but his own address re-assured him.

With a heart swelling with thankfulness that his prayer had been answered so soon, he read the warm and friendly letter from the long-parted friend of his boyhood. Enclosed in it he found a sufficient sum for the sustenance of himself and children for some months, and want was again driven from his dwelling. And the merchant blessed God that he had been led to do anything for the relief of

his suffering servants.

Reader, this is a true tale. Was it not the hand of God?—Presbyterian.

POETS AND POETRY.

It would, perhaps, be a very sound piece of advice to say, Never become a poet if you can help it; at least to follow such a maxim could occasion but little mischief, whereas it would assuredly prevent a great deal; probably it would not rob the world of a single line of genuine poetry, while it would discourage those amateur attempts which please no one but the author, and are often very pernicious in their influence on his career. Very few persons pass through life without the misfortune, at one period or other, of fancying themselves poetic. This would not have to be regretted if it did not interfere with important pursuits; the truth is, however, that it tends to weaken the practical powers, to make business irksome, and to unfit a person for success in it. A youth who is subject to this delusion is apt to get over his duties in a slovenly manner; in course of time he contracts an

aversion for the sober pursuits of the counting-house; he was made he believes, for something more sublime than casting up figures or striking bargains; he must climb Parnassus, and become a daily frequenter of the mythical regions, where human wants and cares are unknown, and youth and beauty wander perpetually among sunshine and flowers. In time, the delusion becomes inveterate, and instead of being an energetic worker, he becomes the victim of day-dreams. Such conduct is less reprehensible before a profession is chosen, and where a person is consequently at liberty to fix upon one which harmonizes with his existing tastes; but when this step has once been taken, and the pursuit selected is one which demands concentrated thought, energy, watchfulness, tact—(and what business does not require these qualities in order to success?) let the reader resolve to give the composition of poetry to the winds, or to reserve it for the purpose of amusement on some annual holiday. Hundreds would have made good tradesmen, if they had not first been indifferent poets.—Successful Men of Modern Times.

- "Zeal without knowledge," "is but a religious frenzy. It is religion frightened out of its wits."
- "As sharp and nipping winters do to the earth, so do afflictions to the heart; they mellow it and make it fruitful. These goads in our sides quicken us to our work. Christians are like clocks, the more weight is hung upon them the faster they go."
- "Life is nothing else but a huddle of business, a great swarm of employments that have more stings in them than honey. If we be great, we are but the larger hives for cares."
- "Hypocrities are the apes of true Christians. Let them put on what counterance they will, yet if their hearts and affections correspond not to their outward semblance, they do but play the antics; they do but grin and make mouths at God."
- "As we see a cloud that hath been sucked up by the sun, how it hovers a while in the air, but anon is wrapped and whirled about by every wind, and so is utterly lost and dissipated; or else it falls down again to the earth in storms, and is turned only into mire and dirt; even so fares it with many a professor. He is drawn up out of the earth, and above the pollutions of the world, by a common influence of the Holy Spirit, and for a while he hangs and hovers in a lofty profession; but having no firm basis to sustain him, he is either blown up as an empty cloud, and driven away by every wind of doctrine, and lost among various sects and opinions; or else after a while he falls back again into the filthy conversation and worldly pollutions that he had escaped, and ends only in mire and dirt, and this because he hath not that incorruptible seed within him that shall never die."
- "As sea-water loseth its brackishness when percolated through the earth, and becomes sweet and wholesome; so a Christian, when he is strained through the grave, loseth all his brackishness, all his dregs and scum, and becomes pure and holy, at for the enjoyment of a pure and holy God."—Hopkins.

Intelligence.

DUBLIN.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION,

Centenary Chapel, Stephen's-green.

Subjects for the present month:—
May 5th—Jonathan Swift (Second
Lecture), J Cochrane.

May 12th—The Seasons, S. Parker, May 19th—William Cowper (Second

Lecture), Samuel Deale.

May 26th—The Study of the Scriptures.

Robert King.

YOUNG MEN'S CHRISTIAN ASSOCIATION,
LOMBARD-STREET.

There have been arrangements made for holding prayer-meetings in connection with this Association. They will be held on the last Sunday morning in each month, at eight o'clock precisely. An address will be given by one of the members on each morning of the meetings. Young men, whether members or non-members, are earnestly and affectionately invited to attend and take part in these meetings.

Subjects to be brought before the Society during the present month:—

May 2nd—Henry VIII., Mr. William Simpson.

May 9th—The History of the Bible, Mr. Christopher M'Cready.

May 16th—The Sabbath to the Working Classes, Mr. Michael Kelly.

May 23rd—Debt, Mr. Neason Thos. Brown.

May 30th—Lecture, St. Patrick, his life and times, Mr. George Wilkin.

The Association meets every Friday evening, at eight o'clock, in the school-room adjoining the Wesleyan Bethel, the good it is doing is sufficient proof

Lombard-street, where young men of every evangelical denomination are respectfully invited to attend.

GEORGE WILKIN, Secretary.

BANDON.

YOUNG MEN'S ASSOCIATION.

This Association was formed towards the close of the year 1853, under the patronage of the Right Hon. the Earl of Bandon. Lord Viscount Bernard is its President, and the Hon, and Rev. Charles Brodrick Bernard Vice President. Committee comprises the clergy and gentlemen of the district. It now numbers eighty-four members. There is a reading room attached to this Society, which is open every evening for the benefit of its members. It is provided with newspapers and books of a religious, literary, and scientific character. Every Monday evening there is a meeting at this room for prayer and the reading of the Scriptures. At this many attend, and converse on and study the Bible in the most friendly manner, with one of the clergy of the district, who attends specially for their During the winter season instruction. there are lectures and essays alternately once each week, the first lecture each month being a public one. The essays are always delivered by the young men themselves, and many have well deserved the admiration and praise which has been The subscription necessary their reward. to constitute a member is but five shillings per annum, and for this he has the privilege of attending the reading room, and free admission to all the lectures. That this Association is appreciated by the young men of the town, is apparent by the numbers who attend its reading room each evening. Its prosperity and

that God blesses this Association; and that He may ever continue to bless it, is the prayer of one who with all his heart wishes such institutions success.

J. D.

SECRETARIES' REPORT TO THE OF THE BANDON MEMBERS YOUNG MEN'S ASSOCIATION.

Delivered on the evening of Wednesday, 2d April, 1856.

The Secretaries have the pleasure of making their report to the members of this Association of its third session, which ends this evening. Its progress and present condition, which affords us good grounds for mutual congratulations, are the past results of this very useful work, one of the many instrumentalities employed, under the divine blessing, in the present age of rapid development, for improving and strengthening in the practice of religion and virtue the rising generation, on whom depends so much of what is good or what is evil in this present world, many of whom, we may presume, are destined to fill most important and influential positions in society.

Such an association must be variable, subject to changes arising from natural causes, and the late war, with its engrossing interest and large demands on the young men of our town and neighbourhood, may have reduced the number of our members. Peace has now returned, and we may expect to see once more amongst us many of our friends who have been studying the art of war. offer them a hearty and a cordial welcome, and open the doors of our Society for their edification, where they may learn something of the ways of that peace which passeth understanding.

The present session commenced on Wednesday, the 10th October, 1855, and concludes this evening. During this period, of less than six months, there have been delivered seven public lectures, fourteen private lectures, two essays.

The public lectures were delivered by the Rev. Henry F. M'Clintock, "On

Egypt;" the Rev. John Bleakley "On the age we live in;" Mr. Edward H. Townsend "On India;" Sir Thomas Tobin "On Egypt, past and present;" Mr. Richard Lane Allman "On some of the lower forms of animals that inhabit the sea;" Rev. Wm. B Chester "On the young men of the Bible."

The private lectures were delivered by Rev. Thomas Wakeham, "The life and character of Robert Burns:" Mr. William Bullen, "The Crusades; Rev. George K. Smyth, "Lights of the world;" Mr. James Allin, "The life of Latimer;" Mr. Jonas Baker, "The study of the classics;" Mr. Edward Emerson, "The French Revolution and reign of terror;" Rev. Henry Gillman, "Reading:" Mr. Henry Arnold, "Man and Earth:" Rev. Frederick Dobbin, "Divine Providence;" Rev. Richard Loane, "The Vaudois of the Alps;" Mr. Zechariah Cornoc Hawkes. "Irish Antiquities;" "The Rev. Denis O'Sullivan, "The Irish Church."

The essays were composed and read by

Mr. William Cunningham.

The first, "Christianity as a civilizer." This essay received the prize of thirty shillings' worth of books. The second was on "Intellectual and Moral Excellence."

The number of lectures and essays amounts to twenty-three, which corresponds with the number of lecture days in the session, and the number of the present members amounts to 84; and we are filled with bright hopes that, under the fostering care of our faithful ministers, who have raised this Association from its birth, it will arrive at the full and fair proportions of maturity.

LIVERPOOL.

YOUNG MEN'S CHRISTIAN IMPROVEMENT SOCIETY, PEMBROKE CHAPEL.

President-Mr. S. B. JACKSON. This Society was established on the 1st

of September, 1854; its object is to promote the intellectual and spiritual improvement of young men.

At its first formation it numbered but

six members, but, by the persevering efforts of both officers and members, who vied with each other in advancing its interests, it is now in a flourishing condition, numbering upwards of eighty members, and having, in connection with it, a Bible class, grammar and rhetoric class, phonography and phonetic shorthand class, French, German, and Hebrew classes; prenology class, singing class, and a tract association.

List of subjects for the current month. May 2nd—State of Religion in Poland, with a Sketch of its Manners and Customs, M. Szpiere, M.A.

May 9th-The Wild Flowers of Eng-

land, Mr. J. Fisher.

May 16th—Formation of Character,
Mr. J. Orr.

May 23d—Decision of Character, Mr.

T. Bickersteth.

May 30th—A Contrast for young men,

Mr. J. Woodside.

The meetings of the Society are held every Friday evening, at eight o'clock, in the vestry of Pembroke Chapel. Young men are affectionately invited to attend. Special prayer meetings are held on the

first Friday in each month, at seven

A prize will be given for the best essay on "The History of Christian Missions to . Foreign Lands."

PORTADOWN.

MUTUAL IMPROVEMENT ASSOCIATION.
The following are the subjects for the ensuing month:—

May 1—Debate — The heresy of a human priesthood. Speakers—Affirmative, Messrs. D. Ferguson and H. Lee; Negative, Messrs. R. Darragh and R. Chambers.

May 9-Patriotism, J. Robinson.

May 15—The lives of those who reject the Gospel will not bear a comparison with theirs who embrace it—A. Capper.

May 22—Temperance, R. Chambers. May 29—The harmony of Scripture with truth, evinced from its agreement with the dictates of an enlightened conscience, and the result of the closest observation—D. Ferguson.

June 5—Young Men's Societies, J. Brereton.

JOHN H. FARRELL, Vice Sec.

NEVER SATISFIED.

Some people are never content with their lot, let what will happen. Clouds and darkness are over their heads, alike whether it rain or shine. To them every incident is an accident, and every accident a calamity. Even when they have their own way, they like it no better than your way, and, indeed, consider their most voluntary acts as matters of compulsion. We saw a striking illustration the other day of the infirmity we speak of, in the conduct of a child about three years old. He was crying because his mother had shut the parlour door. "Poor thing," said a neighbour, compassionately, "you have shut the child out." "It's all the same to him," said the mother; "he would cry if I called him in and then shut the door. It's a peculiarity of that boy, that if he is left rather suddenly on either side of a door, he considers himself shut out, and rebels accordingly." There are older children who take the same view of things.

Miscellanea.

WHY COMMON SENSE IS RARE.

It is often said that no kind of sense is so rare as common sense; and this is true, simply because common sense is attainable by all far more, and is a natural gift far less, than most other traits of character. Common sense is the application of thought to common things, and it is rare because most persons will not exercise thought about common things. If some important affair occurs, people try then to think, but to very little purpose; because, not having erercised their powers on small things, their powers lack the development necessary for great ones. Hence, thoughtless people, when forced to act in an affair of importance, blunder through it with no more chance of doing as they should, than one would of hitting a small or distant mark at a shooting match, if previous practice had not given the power of hitting objects that are large and near.

BE CHEERFUL.

Try to take cheerful views of Divine things. Dwell on your mercies. Look at the bright as well as the dark side. Do not cherish gloomy thoughts. Melancholy is no friend to devotion. It greatly hinders the usefulness of many. "It falls upon a contented life like a drop of ink on white paper, which is not the less a stain because it carries no meaning with it." Let your soul rove through the truths of Spripture as the happy herds through the green pastures .- The Leisure Hour.

GOOD AND BAD WAYS.

Every man has his course or his way, whether it be a good or an evil one. The way of a wicked man is smooth, perhaps,

God. And where does it end? (For every way has its end.) It leads from God to hell; there all the courses of wicked men

Examine your course, my friend. Where does it begin? where does it end? how are you walking? Where are your speeches and actions likely to end? Wicked men take their courses, -- smooth wide courses,-the broad beaten way, where they may have room enough, though it end in hell and destruction. They never think of the end.

God's children sometimes step into bad ways, but they do not live in them. And God does not judge a man by a step, but y his course. Oh, what an excellent thing it is to live in a good way! Suppose that you repent every day of your sins, and make your peace with God through Christ, and practise the duties of Christianity in your calling, depending on God's Holy Spirit's help, your way is good, and it has a good end. Perhaps you may step out of your way by the temptations of Satan, but that is not your course. The best man in the world, under the influence of a sudden passion, may step into a bad way, as David did, when he determined to kill Nabal. But it was not David's way, and he was thankful afterwards he had not done it. So, on the other side, the most wicked man in the world may, out of caprice, step into a good way, as Saul when he was amongst the prophets, but all the while he is really out of his way, which is a course of wickedness, and to this he will soon turn again.—Christian Treasury.

A few months since, a well-known but it is a way which leads away from minister of the Presbyterian Church

delivered a series of discourses against Infidelity, in a town in Louisiana, on the Red River, some of the citizens of which were known to be sceptical. A few days afterward he took passage in a steamer ascending the Mississippi, and found on board several of the citizens of that town, among whom was was a disciple of Tom Paine, noted as the ringleader of a band of infidels. So soon as he discovered the minister, he commenced his horrid blasphemies; and when he perceived him reading at one of the tables, he proposed to his companions to go with him to the opposite side of the table and listen to some stories that he had to tell upon religion and religious men, which he said would annoy the old preacher. Quite a number, prompted by curiosity, gathered around him to listen to his vulgar stories and anecdotes, all of which were pointed against the Bible and its ministers. preacher did not raise his eyes from the book which he was reading, nor appear to be in the least disconcerted by the presence of the rabble. At length the infidel walked up to him, and rudely slapping him on the shoulder said, "Old fellow, what do you think of these things?" He calmly pointed out of the door and said: " Do you see that beautiful landscape spread out in such quiet loveliness before you?" "Yes." "It has a variety of flowers, plants, and shrubs, that are calculated to fill the beholder with delight." "Yes." Well, if you were to send out a dove, he would pass over that scene and see in it all that was beautiful and lovely, and delight himself in gazing at and admiring it; but if you were to send out a buzzard over precisely the same scene, he would see in it nothing to fix his attention, unless he could find some rotten carcass that would be loathsome to all other animals. He would alight and gloat upon it with exquisite pleasure." "Do you mean to compare me to a buzzard, sir?" said the infidel colouring very deeply. "I made no al-lusion to you, sir," said the minister very quietly. The infidel walked off in confusion, and went by the name of "The Buzzard" during the remainder of the passage.—Presbyterian Herald.

CARD PLAYING.

"To dribble away life," says Sir Walter Scott, "in exchanging bits of painted pasteboard round a green table, for the paltry concern of a few shillings, can only be excused in folly or superannuation. It is like riding on a rocking horse, where your utmost exertion never carries you a foot forward; it is a kind of mental treadmill, where you are perpetually climbing, but can never rise an inch."

A GLOOMY SABBATH.

There is a class, intelligent and not unthoughtful, who are apt to take alarm when the Sabbath is spoken of, because they are haunted by an inveterate notion that we wish to impose upon them what they call a judaical or pharisaic rigidness in the observance of it, from which flesh and blood shrink as altogether intolerable. A long, dull day of prayers and sermons, -overtasking the mind with abstruse discussions in theology, -wearying the body out in painful postures of study and devotion.-scarce a smile or cheerful word allowed, - the very meals scrupulously solemn,-the dreary hours growing drearier, till the welcome relief of bed-time comes ;-it is a formidable ordeal and trial of patience. No wonder it appals them. It may do for eminent saints and holy It is not the thing for them. hermits.

But let us suggest to such persons,—might it not be worth your while to look at the Sabbath in the light of our Lord's own teaching concerning it? Perhaps that may somewhat alter your opinion of it. He, certainly, is not in favour of any mode of keeping the Sabbath that is to make it burdensome and oppressive. He is not a martinet enforcing a monotonous drill. A Sabbath spent as he would have you spend it, if we have rightly caught the spirit of the principles which he lays down, need not be one prolonged and unvaried routine. Its exercises may be almost

endlessly diversified. The public services need not be lengthened into tediousness, or tamed into sameness and insipidity. Friends meeting at the house of prayer may brighten, by becoming converse, one another's countenances. And at home, there may be various occupations found, not only in the Bible and in prayer, but in books and lessons illustrative of the Bible and suggestive of prayer. There may be narratives of missionary enterprise to awaken interest, and good men's memorials provoking emulation; there may be not silent reading only, but, interspersed with it, the genial flow of kindly talk, the question, the explanation. the remark. And then there are hymns and psalms to be learned, and said, and sung; with a little of such catechising as Timothy had of old, and the prattle of children's voices will not be the less grateful when out of their mouths there comes the praise which God has ordained. Offices, too, of mutual benevolence will fall to be rendered; and, altogether, in a thousand nameless ways, such opportunities will occur for drawing out the sweetest family affections, as will make the day pass very pleasantly, and only too speedily, in the house where love dwells; and the lying down to sleep will be in peace,-it will be the household lying down to sleep in the arms of the household's God.

Try such a keeping of the Sabbath as that. Enter into the Lord's own rest in the keeping of it. Keep it not as a yoke of bondage, but as a law of liberty. So kept, it need not be such a bugbear to you as it is—" The Sabbath made for Man:" A Sermon by Dr Candlish.

NOT WITH THE HOUNDS.

Bishop W——, we are told, was one day rebuking one of his clergy for fox-hunting. "My lord," was the clergy-man'sanswer, "every man must have some relaxation. I assure you I never go to balls." "Oh!" said the bishop, "I perceive you allude to my having been to the Duchess of S——'s party, but I give you my word I never was in the same serious regard to religious.

room with the dancers!" "My lord," responded the clergyman, my horse and I are getting old, and we are never in the same field with the hounds." There is a double point in this. The world is very apt to chide the religious man for undue austerity; but is not purity in all points necessary to enable a man to be a censor on one? No one will be more ready than the polished man of the world to admit that there are certain gross vices which should be condemned; but how can a man who yields to the temptations most attractive to himself, effectually censure another who does but yield to those most seductive to his coarser taste?

Perhaps the other moral comes directly home to Christians themselves. A man may deck himself very gaily out before the looking-glass of his own vanity; he may paint over this inconsistency, and puff out that virtue, until, in his own eye, he becomes a model Christian; but he cannot become a useful Christian until he easts aside even the desire of looking well to the world, and gives himself unreservedly to Christ and the Church.—Episc pal Recorder.

SENSUALITY.

It is the flesh which lusteth against the spirit; that is the war which is waged within us. So it is, no matter what may be the cause, that sensual indulgences, over and above their proper criminality, as sins, as offences against God's commands, have a specific effect upon the heart of man in destroying the religious principle within him; or still more surely in preventing the formation of that prin-It either induces an open prociple. faneness of conversation and behaviour, which scorns and contemns religion; a kind of profligacy, which rejects and sets at nought the whole thing; or it brings upon the heart an averseness to the subject, a fixed dislike and reluctance to enter upon its concerns in any way what-The heart is rendered unsusceptible ever. of religious impressions, incapable of a And this effect

belongs to sins of sensuality more than to other sins. It is a consequence which almost universally follows from them.

THE HEART-WHO CAN KNOW IT?

A painter who wanted a picture of Innocence, drew the likeness of a child at prayer. The little suppliant was kneeling by the side of his mother, who regarded him with tenderness. The palms of his lifted hands were reverently pressed together; his rosy cheek spoke of health, and his mild blue eye was upturned with an expression of devotion and peace. This portrait of young Rupert was highly prized by the painter; for he had bestowed on it great pains, he hung it up in his study, and called it Innocence

Years rolled along, and the painter became an aged man; but the picture of Innocence still adorned his study walls. Often had the thought secured to him of painting a contrast to his favourite portrait; but opportunity had not served. He had sought for a striking model of guilt, but had failed to find one. At last, he effected his purpose by paying a visit to a neighbouring jail.

On the damp floor of his dungeon lay a wretched culprit named Randal, heavily ironed. Wasted was his body, worn was his cheek, and anguish unutterable was seen in his hollow eye; but this was not all: vice was visible in his face, guilt was branded, as with a hot iron, on his brow, and horrid imprecations burst from his blaspheming tongue. The painter executed his task to the life, and bore away the successful effort of his pencii. The portrait of young Rupert and old Randal were hung side by side, in his study—the one representing Innocence, the other Guilt.

But who was young Rupert, that kneeled in prayer by the side of his mother in meek devotion? And who was old Randal, that lay manacled on the dungeon floor, cursing and blaspheming? Alas! the two were one! Young Rupert and old Randal were the same. Led by

bad companions into the paths of sin, no wonder that young Rupert found bitterness and sorrow. That brow which in childhood was bright with peace and joy, in years became darkened by guilt and shame; and that heart which was once the abode of happiness, afterwards became the habitation of anguish. Fathers, tell the tale to your children. Mothers, whisper it in the ears of your lisping little ones. Teachers, tell it to your scholars, that they may know betimes the exceeding sinfulness of sin, and the exceeding deceiffulness of the human heart.—Scottish Sabbath School Teachers' Magazine.

EFFECTS OF INCONSISTENCY.

Men are keen-eyed enough to judge of what should be the conduct of a Christian, upon the supposition that the religion he he has received is divine, and that its precepts, promises, and commands have their And when proper influence upon him. they see an individual walking in accordance with these, their arguments against it are rebutted if not silenced; and their conscience, if not their conduct, is enlisted on The sincere Christian who walks humbly with his God, in all the relations of life, does more to recommend his religion. and to enforce it upon the attention of men, than the most eloquent advocate by all his elaborate arguments or powerful persuasions on its behalf.

But alas! the conduct of imperfect Christians, in a feeble and declining state of piety, has a directly contrary effect. Irreligious observers are ready to say, "We should believe that your affections were set upon things above, if we did not observe your eager solicitude about this earth. We should deem you sincere in your admiration of the example of him whom you call your Lord and Master, if we did not see that in the very virtues for which he was conspicuous you are most deficient-such as meekness, truthfulness, boundless and disinterested benevolence. Yes, the religion itself is doubtless good. It is an exalted platform. But you who profess it prove it to be impracticable! What influence

have its hopes and prospects upon you, that should make us desirous of participating in them? We see tempers displayed by you, and courses pursued, which, men men of the world as we are, we should repudiate and scorn -and till you can show us some better proof that you are upon heavenly ground, and we only upon earthly, we shall never be very anxious about a change."

That occasion for such matter of scorn should, in any measure, be given to the foe, ought to humble and wound us deeply. Alas, is this what my Saviour has deserved from me! Am I, by living at such a distance from him, and by being so much unlike him, only retarding instead of forwarding his cause! Has he to look at me and say, "I am wounded," and through you, "in the house of my friends?" If you had never declared yourself on my side, how much neglect and scorn might my religion have escaped! Thus let us feel how justly he might reproach us, and on this account reproach ourselves, till we melt into contrition for our backslidings, and seek to make up by redoubled diligence, holiness, and zeal, for our past miscarriage. - Leichfield's Christian Experience.

AN UNEXPECTED SERMON.

Sermons are not always preached from the pulpit, for the other day I unexpectedly heard a very good one under the portico of a theatre in the Strand. It was an odd place, to be sure, but a smart shower had driven me there for shelter, and soon after an old man took shelter there also, who began to talk of the best "Sir," said he, "I am eightythings. two years of age, and God has graciously given me, among many mercies, the mercy of being made sensible of his goodness. I remember, sir, in my boyhood, hearing an aged minister declare from the pulpit, that when he was forty years old he considered himself so good, that he believed the temptations of Satan had no power over him; but when he was threescore and ten, he was obliged

to confess that Satan had a bait for old birds still. I am, sir, as I told you, eighty-two; and, as the minister found at threescore years and ten, so I find at eighty-two, that I am a poor, weak, worthless creature, totally dependant on God's goodness and grace, feeling every day of my life that Satan has a bait for old birds still."

The conversation of this aged Christian much interested me; and as the rain continued, he narrated many little occurrences which had taken place in his life. to strengthen his dependence on God. and to confirm his faith in the glorious

gospel of his Son Jesus Christ,

"It happened, sir," said he, " on one occasion, while going out with my milk cans, for I was then in the milk trade, that a man, a dreadful swearer, was cursing himself in a fearful manner. So, stepping up to him, I said, 'Friend, do you know what Amen means?' 'To be sure I do,' said he: 'it means So be it. ' 'Then,' said I, 'how angry you would be if any one should say Amen to the curses you have pronounced against your poor eyes and precious limbs? If God should happen to say Amen, what will become of you?' I happened to mention the circumstance to my neighbours, when, some time after, one of them told me that a man had just been admitted a member of a neighbouring church, who stated that a reproof given him by a milkman, for swearing, had been the means which God had used to convince him of sin, and to incline him to seek for mercy at the cross of Christ. Thus you see, sir, that God can make the weak words of the weakest believer strong in turning men from darkness to light, and in adding to his Church such as shall be saved."-Tract Magazine.

PARTING WITH SIN.

Men flatter themselves in their sins, and think when they have gone thus far, they will then give over and stop at their pleasure. But sin never can find a fit place to stop at. These are but the foolish conceits of children, who seeing that the heavens in the horizon seem to touch the earth, resolve to go to the place where they suppose they meet, but when they come there they find the distance still the same. So it is with the foolish hearts of men. They think, After so much gain, honour, or pleasure, I shall have my fill, and will then give over. But as long as the fountain within is not stopped, the pursuits of lust will be as violent at last as at first, like him in the fable that sat on the bank expecting when the water in the river would have run by. So men think their lusts will at last grow dry, and that they shall then easily step over them to God; yet the truth is, that the outrageous sinful desires of the heart will grow stronger and stronger, even as a river, the farther it goes from the fountain, does often spread itself the The heart is as strongly set upon its own sin as any creature is upon its own motion." They set their heart," saith the prophet Hosea, "on their iniquities." The heart of the sons of men is fully set in them to do evil," saith Solomon. As impossible is it for lust to stop itself as for the sea to give over swelling, or the fire to cease devouring fit matter that is before it .-Christian Treasury.

FAST MEN.

The vicious die early. They fall like shadows, or tumble like wrecks and ruins into the grave -often while quite young. almost always before forty. The wicked "liveth not half his days." The world at once ratifies the truth and assigns the reason by describing the dissolute as "fast men," that is, they live fast, they spend their twelve hours in six, getting through the whole before the meridian, and dropping out of sight and into darkness while others are in the glow and glery of life "Their sun is down while it is yet day." And they might have helped it. a one dies long before he need. Your men of genius, like Burns and Byron, to whom, when dissipated and profligate, thirty-seven is so fatal; and your obscure and nameless "wandering stars," who waste their youth in libertine indulgence: they cannot live long. They must die early. They put on the steam till they blow up the boiler. They run at such a rate, that the fire goes out for want of The machinery is destroyed by reckless speed and rapid wear. Nothing can save them. Their physical system cannot stand the strain they put it to; while the state of their minds is often such, that the soul would eat the substance of the most robust body, and make for itself a way of escape from the incissant hell of its own thoughts .- T. Binney.

To Correspondents.

The Secretaries of Young Men's Associations are requested to furnish information of their proceedings on or before the 20th of each month, to the publisher, Charles Morgan, 22, Marlboroughstreet, Dublin.

The pages of this magazine will be open to correspondence that

relates to young men or Young Men's Societies, whether religious, literary, or scientific. While the proceedings of Young Men's Societies in Ireland shall be specially recorded, we should be glad to receive information of Young Men's Societies anywhere.

MEN'S MAGAZINE.

DEAR SIR-Having seen your interesting publication a few evenings since in the reading-room of the "Liverpool Young Men's Christian Association," I was glad to learn therefrom, that those societies of my native land, particularly those in Dublin, (my birth place), are in so flourishing a state.

It seems that you are not merely confined to those in Ireland, as you have given the "Liverpool Young Men's Christian Association" a place in your I am happy to inform you that there is a kindred society in town called "The Young Men's Christian Improvement Society," which is now in its second year of existence, and in a most prosperous condition. Sometwenty months ago it started with only six members, and though comparatively in its infancy, still it numbers about forty active members, who have the interest of the society at heart, and the everlasting wellbeing of all young men. The object of the society is the spiritual and intellectual improvement of its members, by religious and scientific literature, considered in lectures, essays, &c., on theology, biogrophy, and other general subjects calculated to improve.

I am happy to say, sir, that I have acquired a large amount of knowledge since its formation. I heartily wish that young men could be by some means induced to attend such associations. The only way that I can see they may is by giving hem publicity in such books as yours.

TO THE EDITOR OF THE IRISH YOUNG | When I look around me at the theatres, the dancing and singing saloons of this great commercial town, there is enough of gross ignorance and sin to make the heart of the Christian and philantrophist bleed with grief. This evil must in a great measure, be attributed to our unimproved young men, who are waisting their golden hours on that which will not satisfy. Oh, young men,

"Why in your early days
So prodigal of time?
Misspending all your precious hours,
Your glorious youthful prime."

It is said, sir, that this is an "age of progress;" and certainly so it should. Now, in the nineteenth century of the Christian era, when we have nature opening up her various stores to us, philosophy (that sublime science) opens to us for study, the soul of man; and that once rejected science, geology, that throws the Adamic creation into the chapter of yesterday. Notwithstanding all this, how many young men there are of noble powers of mind who, through love of idleness, are perishing in intellectual starvation, and may not feel the calls of hunger until that period (old age), when others who redeem the time, are men in all their aspects.

I hope, sir, you will excuse me for trespassing so much on your space. Hoping those few remarks may meet

your approval, I am your obedient servant, JOSEPH B. KINGSLEY. 40, Bamber-street, Liverpool, 19th April, 1856.

The Irish Young Men's Magazine,

AND

JOURNAL OF YOUNG MEN'S SOCIETIES, FOR THE PROMOTION OF RELIGION,
LITERATURE, AND SCIENCE.

No. 6.

JUNE, 1856

Vol. I.

EXCELSIOR.

Mutability is the characteristic of everything human, Nations and individuals, all nature, animate and inanimate, partakes of the same changing character, and in nothing is the law of progression more apparent than in the human mind, character and capability. are all, more or less, the creatures of circumstances; as Christians we mark the progress of events, and trace all to the controlling. directing, or permissive providence of God. When we are ushered into this world, we are placed in circumstances which must exercise a direct and powerful influence upon our career, both in time and eternity. Those circumstances may be very adverse to our progress both temporal and spiritual; we may be in childhood surrounded with poverty that may prevent our rising above the humblest class of society, and that may for a bare existence require us to toil and labour almost as beasts of burden; or brought up in the midst of abounding sin and wickedness, we may be inured to the habits of the depraved, and led to enter upon and continue a downward course, that may end in eternal destruction; or placed in happier circumstances as to time, we may be surrounded with those influences that may tend only to hurry us on in a career of fashionable life, in

which we shall not have time to prepare for eternity: and not only those general conditions of life may influence us, but circumstances and events arise continually, that have their effect upon us either for good or evil. But while we thus admit the effect which cotemporary circumstances or events may exercise upon our progression or condition, temporally, morally, or spiritually, and that we may not be able to remove obstacles to our progression and advancement, we may, however, most certainly overcome those obstacles, and progress in spite of circumstances. Born and brought up in poverty, we may by a steady perseverence, and the exercise of self-denying energy, rise in this world to wealth, honour, and influence. Placed in the midst of abounding sin, we may yet, by the help of the Almighty, break asunder the chains by which we are held, and go forth as servants of the living God, to the enjoyment of that liberty wherewith Christ makes his people free. "Every man forms his own character," if we do not excel we have but ourselves to blame; God and man alike encourage us to look upward and press onward. While we are ever to guard against a reckless or presumptuous determination to attain to a position, or accomplish an object, regardless of circumstances, yet it is the encumbent duty, and we may also add, the invaluable right of every one, but especially of young men, for whom we write, to endeavour by all lawful means to excel in everything that is worthy of their effort, and no matter what may be their condition or attainment, to strive to improve that condition, and increase that attainment. Excelsion should be our motto for time and for eternity. It becomes us carefully to inquire what is worthy of our attainment. As Christians we must lav aside every sin; and the sin that doth so easily beset us, and still press on toward the mark, for the prize of our high calling in Christ Jesus, knowing that He is faithful who hath promised, "Be thou faithful unto death and I will give thee a crown of life." But though as Christians while we "look for a city whose maker and builder is God"; yet we are not to be indifferent to our progress as citizens of the world. It is our bounden duty to endeavour to improve our condition in society; wealth and influence if honourably and honestly obtained, enable us to benefit our fellow men, and promote the cause of God in the world, no matter what is our position in life, or our occupation, we should endeavour in that to excel. Christianity should not incapacitate us for the performance of any duty, but by leading us to act from the highest and holiest motives, should make us, whether as merchants or mechanics, in profession or trade, rise above our fellows. We are never to be satisfied with present attain-

ment, but still press on, and on, and on.

The history of the past furnishes abundant evidence illustrative of great success following persevering and continuous effort. Honesty, industry, and frugality, are almost certain to lead to comfort and competency in this world; and whatever is done by the Christian should be done well, whatever his hand finds to do, should be done with all his might. To attain to excellence in trade, or pro ession, in the service of God, or the service of man, it is essentially necessary that we cultivate an earnest and persevering spirit, determined by God's help to continue and progress under all circumstances; every position attained, to be but the stepping stone to another, and and while kept under by a godly humility, urged on by a laudable ambition.

In the present day we have to deplore a coldness and formality in the service of God, that hinders much the progress of Christianity in the world. Now, what we wish to urge upon the young men of the present day, is a persevering and determined resolution on their part to excel as Christians, if there is a self-evident truth in the Bible, it is that "No man can serve two masters, for either he will hate the one, and love the other, or else he will hold to the one and despise the other, ye cannot serve both God and mammon;" if we do not overcome the world, the world will overcome us. There is a great deal said in the present day about liberality and bigotry, but casting aside altogether the sophistry and deceit of the world, we contend that God will not, cannot be satisfied with a half service; instead of arguing how much we can take from His service and give to the world, it becomes us to serve Him with our whole heart, and mind, and will. If we love Him, we will gladly keep His commandments, nor will our allegiance to Him interfere with the discharge of duties to our fellowmen. To attain to excellence, it is necessary, also, that we form a right estimate of the value of time. if any of our readers will just reflect upon the past week of their lives, and consider how much time they have really lost, and how little use they have made of that time; if we had only risen one or two hours earlier each day, why, we would have made our week a day longer, and have we not lost fragments of time daily, that might have been turned to most valuable account? If we consider how little we know, and how much we might know, time will become to us more valuable. We would learnestly ask our readers to stop and consider carefully how they are spending their time. We are

hurrying on to eternity; opportunities of doing good to ourselves and others, are passing by, and cannot be recalled; let us be up and doing like men, in real earnest: let us begin life anew, and shaking off old habits, consecrate ourselves unreservedly to the service of God, and to the good of our fellowmen. Success and excellence are well worthy of the effort to attain them, nor will it be misapplied in the happiness of knowing that we have done our duty as Christians. There is no spirit so dangerous as that of carelessness and indifference; once the young man comes under its influence, nothing but the power of God will arouse him to a proper dischorge of duty, and enable him to serve the object of his existence. Let us then place before us as worthy of attainment the highest excllence of character and conduct in the sight of men, but more especially in the sight of an all-seeing and heart-searching God.

Original Poetry.

BE IN EARNEST.

All around you are in earnest,
Why not be in earnest too?
Stand no longer dull and careless,
The hours remaining may be few.

Haste! haste! be up and doing!
Duty calls you to your post;
Cease your idle theme pursuing,
Not a moment to be lost!

Every Being moving forward, Seeking all to gain the prize, Nothing daunted pressing onward, Passing on before your eyes.

Up, then, up! and join the number!
Faith and hope shall lead the way,
"He that bears his cross." remember
He shall bear the crown away.

Derry.

ATTICUS.

Original Poetry.

TO A YOUNG MAN.

The tide of the sea is rolling on, It ebbs, it flows, 'twas here, 'tis gone, And the motionless ship is on the strand, Leaning her tall masts to the land, And her anchor sleeps in its oozy bed: Not a streamer floats-not a sail is spread, Yet daily returns that faithful tide, To visit and woo his ocean bride.

Oh! how unlike the tide of time, When floats our barque of youthful prime; Its waves, our days, and months, and years, Still seeming to flow 'midst our hopes and fears. While we dream not they're ebbing in silence away, All lost as they pass-never adding a day : Lost! lost-and for ever, no more to return-*The tale of a shadow, 'twixt cradle and uru, Till the life-barque lies stranded upon that dark shore Where the tide has ebb'd that returns no more.

‡Yet rejoice in thy youth, thou art on that tide, About to traverse life's ocean wide; Spread, spread thy sails with streamers gay, The sweet breeze whispers away, away ! Fix on your beacon a steerman's eye, As it beams in the forehead of the sky; See, see, how brightly it shines afar, 'Tis the gem of Heaven-'tis Bethlehem's star! § 'Twilt guide thee safe to that sunny clime, Where eternity swallows the tide of time; Where the | anchor of hope is cast deep within That veil, ne'er ruffled by the storm of sin, Where Jesus waits with welcoming hand, To hail thee home to Immanuel's land! ¶ Belfast, 1849. H. COOKE.

^{*} Psalm xc. 9. Job ii. 24. Psalm xii. 11. Eccies. vi. 12. Job x. 21.

Eccles. xi. 9-10. \$ Matthew ii. 9. || Hebrews vi. 19. || Acts vil. 59.

ON THE CAUSES WHICH ALIENATE YOUNG MEN FROM CHRISTIANITY.

An Address read before the Convention of Young Men's Associations in Paris, by
M. Eugene Bersier, of Paris.

The first years of all of us are those of dependence, and this dependence is of long duration. Of all created beings, man is one that comes into the world in the most helpless condition, and many years of laborious application are required, to qualify him by education, for the proper enjoyment of the faculties with which God has endowed him.

How many fruitless attempts! how many tottering steps! how many falls must there be before the little child succeeds in placing its foot firmly upon the ground,

and is able to walk alone and unsupported!

And in the domain of thought, how long a time do we remain in tutelage, receiving from others our ideas and our opinions, living under the control of authority, of prescription, of tradition, and the prejudices inherited by our birth! How many struggles, how many conflicts must be endured before we arive at individuality of character, and posess ideas and sentiments which can be called in truth our own!

The same process is exemplified in the sphere of religion. Here, with equal truth, it may be said, the child imbibes its creed with the milk that nourishes it. It may evince, indeed, a greater or less degree of attachment or indifference for the religion it has been taught by its parents or its masters, but it has a yet no idea of doubting its truth; for the child is almost a creature of instinct, rendering no account, either of what it thinks or believes.

But this state of minority cannot continue. The time approaches when individul character manifests itself; when reason begins to judge, and to sift received opinions; when new faculties, and, at the same time, new requirements, transform the youth into the man; when the former supports fail, and it is necessary to walk alone.

At what age, my friends, can we fix this solemn transition? It is impossible to answer this question in a definite manner. There are men who in certain respects remain children all their days, and who live upon the ideas and traditional beliefs which they have passively received. It may be said, however, in general that it is between the fifteenth and twentieth year that the entire being is changed, that individuality stamps upon a man, that convictions are formed, that the horizon expands and becomes illuminated with lights, anknown to the feeble gaze of the child.

Religious faith cannot remain unaffected by this change. It also must be tested. The young man must consider for himself the faith of his child-hood, and, as a consequence, either retain or reject it. A solemn examination indeed! but one which must be passed through sooner or later, unless he would stifle his conscience,

or believe without knowing why.

I know that there are people, even in the bosom of Protestantism, who proscribe examination, and desire that man should remain, as regards religion, in a state of perpetual minority, believing simply because he has been told to believe, and walking, without enquiry, in the path in which his fathers have walked. As for ourselves, we believe the Scriptures. Now, since the Scriptures require us to give a reason for our faith to others, we must of necessity have previously given a reason to ourselves. No, Christianity fears not the light; it has no dread of examination. It does not force itself upon our mind; it proposes itself to us as rational and responsible beings. It is for us to choose, and it is in this awful responsibility that

I find the highest proof of our moral greatness; but it is needless to insist upon a

truth which you all admit no less than myself.

Suen being the case, I will suppose a youg man brought up in the Protestant faith. I will suppose him arrived at that decisive period when the traditions of childhood cease to possess the prestige of authority, and when he is compelled to inquire into his former opinions. I will suppose him brought up to face with Christianity, and I shall ask myself, what are the difficulties which may prevent his belief? and as some of these difficulties are common to every period of life, I shall endeavour to point out those which have most importance in the eyes of youth.

But before commencing this examination, I hasten to reply to an objection which has perhaps presented itself to some of you. Is it true, you may have asked, that with every man who has received a Christian education, there occurs a period in his youth so serious, a moment so decisive, as that of which you have spoken? Is it true that a choice must necessarily be made between past and present convictions, and that Christianity must be placed at the bar, and go forth approved or

condemned?

Leaving out of consideration those whom a natural incapacity, or an absolute want of education condemns to an entirely animal life, I affirm that among all young men this trial is experienced. I admit, without doubt, that with many it is not decisive, that it has not the same importance in the eyes of ail, that with some it is slow and deep, with others hasty and superficial; that with the former it takes place in the innermost recess of the conscience, whilst a nong the latter it touches merely the surface of the moral being; but nevertheless, the trial does take place—it is really experienced. Of two young men who reject Christianity, the one will be able to give you his reasons in a thoughtful and calm manner; he will relate to you his intellectual doubts; he will enumerate with sadness the objections which have determined him to a choice which he deplores; the other will tell you with a smile that he has resolved to enjoy life, and make the most of its pleasures.

But with both of them the struggle has taken place—the trial has been undergone,

and each of them is responsible for his choice.

It is time to consider the causes which act most powerfully in alienating young

men from Curistianity.

I have said that at the period in which boyhood gives place to youth, the entire being undergoes a transformation. Among the faculties which then assume a new authority, reason holds the first rank. The boy is a creature of instinct, rather than of reason. The formation of the judgment is one of the best indications of the transition undergone, in reaching the period of youth. He examines, he compares, and new opinions result from this constant investigation. The more vigorous and energetic his judgment, the more individual will be his opinions, and the more they will bear the stamp of originality.

Well, my friends, is this new power which has sprung up in the man, this reason under whose control he is about to launch forth into the vast domain of science, a guide to which he can commit himself without danger? I do not fear sound reason, an enlightened and impartial reason, which estimates things at their true value, which neither depreciates nor prejudges any thing: but what I do fear, in young men especially, is superficial knowledge, and half-taught science.

Bacon says, a little philosophy repels religion, much philosophy attracts it. Now, my friends, young men have a little of every science, and unfortunately they have an excessive confidence in the little they do posess. This, it must be admitted, is natural enough. They have just thrown off the yoke of authority;

with them to reason is to give proof of independence; it is not surprising, therefore, that they should seek to show this independence at the expense of the beliefs which until then have held them in subjection. I can imagine that there is some intoxication and bewilderment in the first effervescence of reason. It has often been remarked that none are more disdainful towards Collegians, than those who have just quitted the benches of College: - a small gratification of self-love which must be left for time to dispel.

No one, in like manner, treats with so much frivolity, the creed of his youth, as he who has just planted his foot in the field of science, and whose Bachelor's Degree

Such young men know a little of Astronomy, and they reproach the Bible, is his charter of emancipation. because it does not place the sun in the centre of our system. They know a little of Geology, and they smile in reading the first chapter of Genesis. little of Ethnology, and they pity those who maintain that they whole human family has sprung from a single pair. A little of Criticism, and they point out with pleasure the discrepancies of the Gospels. A little of Medecine, and they ask how one can believe books that speak of demoviaces and of miraculous cures. A little of Philosophy, and they weigh in their balance the pros and the cons for the existence of God.

Have your ever read in one of the witty story-books of Mr. Topfer, the history of young Albert, who, after a few lessons in Physics, in his passion for this science, put the whole kitchen under its laws, took the baromator to pieces, to prove that he knew its construction, so that his poor father, seeing that it constantly indicated a storm, kept himself prudently at home? These young men, ray friends, all do, in some degree, as Albert did. In their first passion for knowledge they undo, if I dare use this expression, they undo their religious convictions. The misfortune is, that many stop at this point; they content themselves with destroying, and they find themselves by-and-by in the presence of temptations and storms without a

I know, that with increased knowledge, this enthusiasm cools. They begin after guide and without support. a time to discover that science has its depths, and that every problem is not resolved by it. They precelve that this philosophy into which they have thrown themselves with so much ardour, leaves those terrible questions unexplained to which Christianity, had at least replied in a manner so enlightened and so conformable to the voice of conscience. Scepticism soon comes to undermine these fragile columns of the temple which, in the first fervour of their idolatry, they had erected to proud reason. But, my friends, for the majority it is then too late. They have long wandered far from God, and when they would return to him, the force of habit, and the chains of sin arrest them: for religious faith is not a thing that can be surrendered and taken up again at will. A day will come, as Jesus Christ has said, in which "Ye shall seek me but shall not find me."

This half-taught science, this superficial knowledge, is the rock against which I cannot too much warn you. Most young men would blush if they had to avow freely the motives of their incredulity. There is nothing less philosophical than their reasonings. That does not hinder them, however, from uttering formulas in sententious phrases, which have for them the value of an axiom. a shrug of the shoulders, is, after all, their reply to the most solemn questions.

I have neither the time nor the talent necessary to refute the numerous objections which the youth of the present day cast against christianity. All that I can now do, is to call to mind certain principles, certain truths, which ought to govern in

every discussion touching religious subjects. In the first place let us keep in mind that logic or reason is but an instrument, (an admirable one without doubt), and the value of which I would not depreciate; but, which will produce results corresponding to the premises you have laid down. Hence, the issue of your religious discussions will depend upon the principles, upon the original facts you have recognized. If all acknowledged the same moral facts, the logic applied to these facts would give as a result the same religion, and

scepticism would be as impossible in religion as it is in mathematic .

• But what renders the question complicated is this:—In mathematics, and in the exact sciences, no one has any interest in denying the first principles,—the ideas of time and space for example,—upon which all the superstructure rests. All admitting the same axioms, they necessarily arrive at the same conclusions. In moral science, on the contrary, man is no longer disinterested; each one inclines to the side of his dispositions, whether they be good or vicious. The same facts are not equally evident to all, and this produces systems of the most opposite kind. If all admitted the great moral facts which are the axioms of the conscience—for example the need of holiness, of truth, of infinite love, the sense of forfeiture and of guilt—all would acknowledge that the Gospel solution is alone reasonable. Traced to its origin, the source of unbelief lies less in the reason than in the will. Will you, or will you not recognize the laws of your conscience? This is the first question to be resolved, when we enter upon the discussion of the religious problem.

Secondly—If it is not your understanding but your will, which has gone astray, through pride or through lust, it follows that Christianity, assuming to repair the evil, ought to act before everything else upon the will; in other words, it must be pre-eminently a moral power. Remember this when you study the Bible, above all when you study the Old Testament, and do not go to seek, what it has not been the will of God to put there. See, before everything else, the inspired history of God's relations to fallen man, and many objections, which might otherwise

embarrass you, will fall of themselves.

It is necessary to keep in mind that the difficulties which are pointed out in Christianity are found in all systems, and are inherent in our limited condition, with this difference, however, that Christianity gives the most practical solution of them, and that which is most conformable to the laws of the conscience. Let us remember that many difficulties which exist in theory, resolve themselves only in practical life; and that it is with Christianity as with an immense and intricate machine, the mechanism of which is not understood until it is seen in motion. Let as also remember, that before denying the physical miracles of the Evangelists, it is necessary to deny the moral miracles that they report to us: such as the life and teaching of our Saviour, which are also inexplicable. Let us take heed how we render the Gospel responsible for the defects which we observe in the lives of Christians, and for the errors contained in human dogmas.

Finally—When the discovery of religious truth is our aim, let it be distinctly understood that the reason alone will not achieve that discovery, but that the heart and will must be united with it, or otherwise we shall be forced to acknowledge that we have not sought it in real earnest. "If any man will do His will, he shall know

of the doctrine whether it be of God."

I have thus given you a few scattered and broken rays, which may serve, nevertheless, to cast some light upon a much controverted subject—that of the connection of reason and faith. This inquiry you will at once see, would carry me too far. All that I can desire you to do at present, is, never to treat the question of religion lightly; but to approach it with the respect you owe to the faith that has been received by Newton and by Leibnitz, by Bacon and by Kepler, by Euler and by Pascyl. Yes, may it be in the spirit of these great men that you approach the study of Christianity! Examine with attention, the life, the

teachings, and the death of Jesus Christ, which is the sum and centre of the Gospel-Read and ask, without embarrassing yourselves with the opinions of men, whether all that be true? whether these histories could have been invented? whether these miracles have not a stamp of simplicity and grandeur, which distinguish them from all marvellous recitals that human skill has ever invented? Ask if Jesus Christ has spoken truth; if such a life as his is compatible with false enthusiasm, or with the calculations of ambition; and let your conscience give the answer.

Then place yourself in contact with the Gospel morality. Say if men ought not so to live, granting that there exists a pure and holy God; say if the reasonable object of all existence can be anything else than the glory of God, if the law of the moral world can be anything else than love, and say if Christianity, which has proclaimed these two laws, unknown to the ancient world, can be other than the sovereign, absolute truth. Interrogate, finally, the voice of your conscience. Search the cause of those regrets, that profound emui which has embittered everything in your life; of that need of dissipation which makes you hate all mental reflections, and say, if the Gospel is wrong in proclaiming your fall, and in promising your restoration.

Such is what I call a serious study. It is easy without doubt, and within the power of all. Acknowledge that it is at least necessary, before you talk of rejecting the Gospel. Indeed' I hesitate not to say, that the number of those is small who are turned from Christianity by serious reflection, and whose estrangement has been the result of painful doubts. The majority make an easy surrender, and suffer themselves to be drawn away by vain pleasures. Hence we cannot be surprised that their reasons are so frivolons, and so little justifiable. They would be ashamed to confess to themselves that they yield only to the love of self, and the indulgence of their sensual desires. Some specious reasonings in order to palliate their conduct, is all they want, and such is the glittering coin with which they would acquit the demands of conscience.

But, my friends, it is not the reason alone which at that period developes itself in the young man, and which menaces his religious convictions; all his faculties are invigorated at the dawn of manhood. The imagination and the feelings, which then take a range altogether new, may also, if ill directed, alienate from the Gospel a great number of noble minds.

Imagination is, without doubt, possessed by the child, but it is only at about the age of sixteen that it illuminates life with a fascinating brilliancy. It is then also that the emotions open to the soul, depths previously unknown—that the heart can comprehend love, and that a new world, hitherto unnoticed, spreads itself out before his eyes. Life gushes up through the entire being; it seems as if the faculties were transformed, a new ardour possesses the soul, ambition illumines, and poetry ornaments our paths with the most brilliant flowers

Call to your mind the day, when, for the first time, you understood the great poets, in which the sight of a work of art exercised upon you a fascinating charm. It was as if a cloud had fallen from before your eyes. You felt then that you had said adieu for ever to childhood, and its artless pleasures. Ambition, perhaps, was kindled within you. Who is there among us who has not dreamt of glory? Who has not fancied himself a great poet, an illustrious savant, an orator, or a general?

Are we then absolutely to condemn this ardour, this enthusiasm, these brilliant hopes? No, on the contrary, that man is to be pitied who has never felt enthusiasm, and who carries beneath a youthful breast a heart prematurely old. Christianity does not fear enthusiasm, it purifies and exalts it. What do I say? It alone preserves it; it alone keeps intact, sheltered from the contamination of the world, that fruitful source of generous devotion, which has the deepest seat in the human soul.

. But it must also be borne in mind that if this new flame expend itself wholly upon the things of this life, if it feed the altar of self-love or vanity, or personal ambition, or of the impure passions, it will not have burned with impunity. You will see by its redddened glare, that other flame of the Christian life grow dim, and, in in the flash of an ambitious or dissipated youth, your blinded eyes will no longer discern that which is alone and truly great and beautiful. Devotion, self-denial, and purity of life, will all appear to you cold and uninviting, and the bread of life, which ought to nourish your soul, will seem insipid to your disordered palate.

I do not hesitate to say, that to that man who can attain the lofty heights of poetry and the arts. Christianity will still shine with an incomparable lustre. The greatest poets, the greatest artists, have well understood it; and, whatever may be the sublime creations that the genius of man may invent, the divine idea of Christ will remain unapproachable, for it is absolute perfection; and all that is great, and beautiful and pure, harmonizes in his exalted being. But the number of those who can thus elevate themselves is small. Meanwhile, the greater part remain below, engulphed amidst the tumult of the passions. The fire which consumes their soul is too often that of a worldly ambition, or that of lust or sensuality. This is still more true in these days, when it is imagined that in order to be a great artist it is necessary to live a disorderly life, and that it is amidst the unholy glare of his revels, that inspiration comes to visit the poet. Why must it be that, polluting their muse, so many noble minds should plead this sad excuse for their conduct? Why is it that, for the sake of a few works of genius, we must needs have now so many dissipated lives? What! do you say that inspiration comes to you more readily in the midst of disorder? What inspiration? Ah! we know it; but it is not the inspiration of Virgil, who was called the maiden, because of the purity of his manners. It is not that of Dante, who lived all his life with an ideal love. It is not that of Milton, dedicating his immortal poem to his daughters who surrounded him, and celebrating the innocence of Eden under his crown of white hairs which no excess had sullied. It is not that of Corneille, writing Polyeucte and Cinna by the cradle of his sleeping children; nor that of Racine, composing his Athalie under the shades of Port Royal! I could easily name more. But why need I? No, in spite of the deplorable excesses of so many fine intellects at the qresent time, I cannot conclude that our great poets and artists are alone inspired by that which is to be condemned. The deepest springs of inspiration are those of Christianity.

If Christianiey has often appeared cold, constrained, and unpoetical, to youthful minds and ardent imaginations, I acknowledge that the fault lies with Christians. We have inherited from our fathers a tendency to the scholastic, the disputatious, and the narrow-minded. Look at the literature of the revival. How devoid of freedom—how stiff it is. How many of these books oppress you with an intolerable ennui. I find there none of the buoya cy of youth, none of the vigour of manhood; all is cast in the same mould, and each one moves awkwardly in the same stiff uniform. Have we, who are Bible Christians, never observed the remarkable difference there is between the writings of St. Paul St. Peter, and St. John? Each of them is recognized at once in his individual character. Yet, what harmony-what a magnificent whole! Yes, it was because they were one by the possession of a common faith, that they spoke, each in his own language, exhibiting no servile constraint, but giving token of a life of power, which followed its own free impulses, and created for itself its true expression. Let that be our example. Let there be nothing meritricious, pedantic, or constrained, amongst us. Let us cast off these evil influences, which have done so much harm to French Protestantism. Let us fear nothing that is really great and noble. Let not our Christian life be a weak exhibition, but a free reproduction of the apostolic faith Let each of us have our character, our individuality, our object of existence. Let us be strong, and quit us like men. This is t be young in the best sense—of all lessons, that which our young men need most to learn. I sought, just now, to warn you against false enthusiasm. But where is enthusiasm—even false enthusiasm—to be found in our days? Where are those

who show an impassioned eagerness, even for the things of nought?

It appears to me, on the contrary, that what distinguishes the youth of our time is a premature age. They do not lose much time in admiring, they do not forget themselves in enthusiasm. The great object is to acquire gain. I observe among young men, even the very young, the love of lucre, the instinct of stock-jobbing, and among youthful students the desire to attain advantageous positions as soon as possible, for the purpose of making money. The evil is a universal one, and every one is sensible of its influence. There is a cause of this evil-which will explain it in part—the industrial spirit which pervades all. Never has the marvellous power of money been so well understood as in the present day. Do not imagine that I wish here to maintain, as is done by misanthropes and the aged, that things were better in former times, and to accumulate upon the head of our age, as upon that of the scape-goat, every reproach, every vice. Far from that, I acknowledge with gratitude that in certain respects our age is perhaps better than those which have preceded it; but that does not hinder me from seeing that the ruling vice, the original sin, of the present generation is the love of money, and from proclaiming also that nothing is more deeply injurious to youth. In the last century men were intoxicated with human reason; they had a firm belief in moral goodness-a deplorable error, without doubt, which might lead youth astray, but which yet left its flower unwithered. Now we have returned from these illusions. It is believed that man is pre-eminently a being of self-interest, and that money is the primum nobile of the world. This idea is found everywhere; it strikes me especially in literature, which, by its nature ought to be most free from it. Has money ever, in past ages, been seen to play so important a part in works of art? The major part of dramas, of literary productions, are grounded upon the idea of a sum to be gained, or an inheritance to be solicited; it is the foundation of the plot in most of our fashionable romances. It is true we protest against it, and try to place honour above money. Many literary works are inspired with this idea; but as these protestations are judged by the character of their authors, the public see in them but another and more skilful manner of paying adoration to the mammon of the age.

This passion even enters the church. It is unnecessary to say that I do not speak here of the Roman Catholic Church, which understood, even under Leo the Tenth, in so eminent a degree, the great piously-commercial enterprises; and, with its ordinary skill, contrived to find, an inexhaustible mine in the sale of indulgences. But in Protestant churches, posessed of vitality in other respects, this scourge of our age is insolently exhibited; and no one could believe, in seeing them, that their members profess to be strangers and pilgrims on earth. If an apostolic teacher were to address to us a letter of exhortation, as in the first days of the church, could he put this simple and sublime exordium upon it, which Clement placed at the head of his; "Ecclesia Roma ecclesia Dei qua Corinthi peregrinatur"? To the Church of God, sojourning in France, as a pilgrim ready to depart. Alas! my friends, it is for you to reply. But if it be Christians who are called to break these heavy chains which bind us to the world, where shall we find them, if not among the young? Oh! I conjure you, do not suffer yourselves to be carried away by this impure current. We observe that the professions formerly called liberal are abandoned, and that everywhere young men turn themselves to those pursuits where gain is to be acquired. The dearth of young pastors is extreme. Money and place-these are the objects of desire. In every sphere the evil is the same. In the sciences, for example, you will see that practical and lucrative applications engage the attention, rather than pure investigations springing from a loftier motive. The popular, the useful, and the saleable, is the thing that is valued, whilst the true and the elevated is but little cared for. It is difficult to pursue, steadfastly, a work requiring lengthened application, and in which one labours conscientiously, when so many are seen around, who rise to a great height through successful speculations, and whole fortunes are made at a single stroke, when honesty is seen trampled under foot, and ultimate success is held to justify all. You will leave this place this evening, and wherever you turn your steps in this great city, you will see luxury displaying itself with magnificence; you will see, everywhere, the world's elect followed by envious looks; you will re-enter your hamble apartment, whether that of the student or clerk, the contrast will be rude: the world will have cast its fascintions around you, which, perhaps, may have intoxicated you for a time. Your obscure Christian life—vour volntary renunciations-the cross of your Saviour-all that, it may be, will weigh upon you; and who of us has not, at times, experienced this feeling? But, hold on; you preserve in your humbler life two things which the world's happy ones have long since lost, but which, nevertheless, are the only elements of happinesspurity of soul, and the elasticity of youth—two things which Christianity preserves, which the world envies, but which it cannot regain when once they have been lost,

I have enumerated some of the many difficulties which may alienate young men. and especially the youth of our day, from Christianity. It still remains to me to point out the greatest, the most terrible, the most common; namely, the intoxication

of the passions, and, above all, the impure passions.

It is at the dawn of youth that passion is awakened, precisely at the time in which it is needful to decide whether one's former faith shall be kept or abandoned. Ah! as regards the majority of young men this is the true, the grand motive of their unbelief. You joined me, just now, in wondering that they had so much difficulty to vindicate their choice, that their reasons were often so feeble. It is because these reasons and these arguments were palliatives, by which they sought to justify themselves in their own eyes and in the eyes of others. The true motive is, they do not desire purity: and that, to be a Christian one must be pure. Yes, to be a Christian, one must be pure. It is not to the eye, blinded by the thick veil of the flesh, that the gospel shines with its true lustre. To see it in its splendour, it is necessaay to avoid this heavy atmosphere of impurity, in which the young men of the present day vegetate all around us.

In travelling in Switzerland, have you observed a very simple, yet a very striking thing? When you walk in the plain, it is with difficulty that you preceive Mount Blanc, concealed as it is behind the summits of the mountains near at hand. Nothing apprizes you of its grandeur, you would place it in the rank of ordinary mountains. But quit the plain—mount up—Mount Blanc will raise itself with you, the inferior summits which had appeared to you to reach above it, will sink down under your astonished gaze. Mount still higher, it also mounts, until at last having reached a spot far above the noise of the valley, the monarch of mountains, alone, great in the midst of snowy peaks, will appear to you in his incomparable

majesty.

And so it is with regard to Jesus Christ. As long as you remain in the plain that is to say, in the midst of this impure atmosphere which our youths, greedily inhale, the God of the Gospel has for you neither prestige nor charm; it is with difficulty that you turn your eyes occasionally upon Him. But quit the plain, raise yourselves above the miasma, seek a purer and more vivifying air, and you will see Jesus Christ upon your horizon with the elevation of your soul; and when

all bruised, all exhausted by your long struggle, you arrive breathless upon the heights after which you have sighed, the gospel will make your hearts glow within

you, by its transcendent beauty, by its heavenly grandeur,

Impurity, this great abyss into which the mass plunge is all the more terrible in France, inasmuch as no one believes it to be dangerous. There is nothing sweeter, nothing more agreeable, than the paths that lead to it. It seems as if all that is young should pass along them. What is there to fear? Some slight wanderings, a momentary intoxication? But is there any harm in this, and is it not necessary that passion should find a vent, so that juvenile ardour should not be extinguished? The pure young man is a phenomenon. We can hardly believe in his existence; it is as if he were no longer young or that something is wanting in him. Life, life with all its enjoyments, life in the full tide of its pleasures,—that is what impassioned minds demand; and many follow its course, drawn away less by their own ardour, than by a morbid curiosity which makes them fancy that in order to indge of all, it is necessary to have seen and to have proved all.

It is no great evil the world imagines. It is so light a matter, and of so little consequence, that it cannot treat with severity some few irregularities. "No great evil!" Do you suppose then that nothing is lost by walking in the paths of impurity, even when they do not end in the abyss in which so many young men are lost? Do you believe that your affections are not injured by the allurements of the way? Do you imagine that the recollection of those evil hours will not assail you

at a future time, as the nauseous smell of loathsome carrion?

Oh! my friends, keep this heart, that God has entrusted to you, protected from every stain. It is there that the vigour of life is natured. Yes, the remembrance of temptations which have been overcome, is an earnest of future conquests, it is a perfame that embalms and protects our life, and when God shall accord to you the position of husband, it will be the crown of your mutual affection, the most precious treasure that you can carry to your companion that God will have chosen for you; it is the glory which will shine, with the divine benediction, upon the innocent heads of your children.

JACOB ASTOR.

About seventy years ago, in the quiet village of Waldorf, near the famous city of Heidelberg, a youth might have been seen reclining under the shade of a linden tree, apparently immersed in deep thought. One might have judged from his changing countenance, that some enterprise of no ordinary importance was being revolved in his breast, perhaps some phantasy peculiar to the bright morning of life, fascinating his imagination by its brilliant form and colouring. John Jacob Astor was then about to leave his father's house, the humble, yet loved abode of his ancestors; his eye was surveying in silence the blue waves of a distant ocean, and pursuing the outline of a strange shore. A new position often has the power of impressing important lessons on the mind, and rousing the will to high resolves. It was so with him. About to bid farewell for ever to his fatherland, and to enter upon a sphere where everything would depend, under God, on his own exertions, he solemnly resolved to be honest and industrious, and never to swerve from the path

of duty. Happy would it be if every emigrant, in setting out from his native shores carried with him a similar determination! Let us see how it fared with Astor.

He was twenty years of age when he found himself in London on his way to the American settlements of Great Britain, then about obtaining from this country a ratification of their independance. He had a brother in the metropolis, a music seller in an humble way, who gave him as his capital a few musical instruments. In November, 1783, he embarked at London, and after being detained three months by the ice in Chesapeak Bay, landed at Baltimore in March. At the commencement of emigrant life, he furnishes us with another instance of the trivial incidents which, in the providene of God, often determine our career. On board the vessel in which he crossed the Atlantic there happened to be a furrier, between whom and Astor an intimacy soon sprang up. How many would have gathered from this acquaintance merely the solace of a few idle hours! Not so with Astor; he learned from the man everything connected with the "arts and mysteries" of a furrier's business which could be communicated on board a ship, and was induced by him to resolve that, on landing, he would exchange his musical instruments for peltries, and enter fully upon this new profession. He had intended to turn farmer, but the back settlements and untrodden wilds of the far west opened to his view a source of much greater profit than he could hope to obtain from the culture of the soil. At this time, peace had been proclaimed between Great Britain and the United States; but many fortified posts within the boundaries of the latter were not yet given up, and he saw that ten years would probably elapse before they would be abandoned, and the immense tracts of Michigan and Upper Canada laid open to American enterprise; still he resolved to hold himself in readiness to profit by the opportunity as soon as it might be offered. This happened in 1795, and so well did he avail himself of it, that in six years he accumulated a fortune of 250,000 dollars. In 1808, he succeeded in establishing the American Fur Company, intended to compete with that of Hudsons' Bay, In connexion with this company, he established hunting posts due west of the Rocky Mountains, and across them to the Pacific, at which he collected in vast quantities the skins of otters, beavers, buffaloes, etc, to be exported to all parts of the world.

The comprehensiveness and enterprising character of his mind contemplated still bolder schemes. He foresaw that the strip of land lying between the western declivity of the Rocky Mountains and the Pacific Ocean, must soon become of great political and commercial importance. Having established his hunting posts right across, he resolved to form a settlement at the mouth of the Columbian to serve as an emporium of commerce for the west. This settlement he designed to supply with provisions and clothing by a ship to be sent annually from New York, which was to receive from the settlers the skins collected during the season, carry them over to Canton, and bring back their value in teas, silks, and nankeens. He expected that for the first ten years the enterprise would be a loss; that it would barely pay during the following ten; but that at the commencement of the next decade is would bring in a yearly revenue of a million dollars. The formation of these plans and the energy with which they were carried out, prove the far-seeing character of his intellect, and furnish an illustration of the courage which is required in the larger operations of commerce. The scheme, however, failed, not from any want of prudence or determination on his part, but from disaster at sea, and want of a steady co-operation on the part of the United States government. Without this addition his operations were sufficiently extensive. His vessels ploughed every sea, and the disposal of his carg oes included a circumnavigation of the globe, England, France, Germany, Russia, India, and China, were all comprised within the circle of his regular transactions. His business taet was signally displayed at home. He had agents in every principal

town and district throughout the United States, advising him daily of the state of prices, and thus enabling him to send his merchandise to the most profitable market. The railway and electric telegraph have done much to neutralize the special advantages of such an arrangement; but in the days of slow coaches and scanty news it must have been very great. In 1844 his fortune amounted to 20,000,000 dollars, and a large number of the best houses and public buildings of New York were his his property, and what is better, he possessed the esteem of his fellow-citizens, and was known among his own countrymen on both sides of the Atlantic as their munificent friend and protector. Wolfgang Menzel, the celebrated historian of Germany, pays him the complement of a special notice in his work, as the most distinguished member of that Teutonic band who have gone to seek their fortunes in the far west.

The causes of Astor's success are sufficiently obvious in the sketch we have given of his career. Enterprise, grasp of mind, great practical decision and energy, are among its leading features; to these we may add two or three less noticeable but equally important traits of his character. He had an unusually tenacious memory, an intimate knowledge of detail, and a lucidity of combination which nothing could confuse. He did not spend half the time that some merchants spend in the countinghouse. He rose early, was never idle, was always dilligent and punctual, and at or before 2 P.M., he invariably quitted his desk for the quiet retreat of home. It was observed by a friend, since the representative of the United States at the court of St. Petersburgh, that he would have been equal to the command of an army of 500,000 men. No doubt he was peculiarly favoured by natural endowments, but most of these endowments are capable of being acquired or greatly improved. memory, habits of order, punctuality, and application, are to a great extent within the reach of all who may choose to cultivate what little they now possess of those qualities. Let no one sit down in despair, because he fancies himself destitute of those qualities; let him rather try to possess them, and patience will go far to render him successful. - Successful Men of Modern Times.

ADDRESS TO YOUNG MEN. BY THE REV. HUGH STOWELL,

Delivered at the Annual Meeting of the London Young Men's Christian Association,
the Earl of Shaftesbury in the chair.

It appears to me that at the present juncture in our country, there are a variety of incitements to evil, of a most powerful and perilous character, telling on the rising generation. Against a few of these evil influences it will be my humble effort to set you, my younger friends, upon your guard. And, in the outset, let me guard you against that which is naturally the most powerful besetment of the young—an undue love of pleasure. I am satisfied that there is a most unwholesome craving and hankering after mere amusement in the minds of the rising generation—aye, and of the country at large. I am satisfied that if the good solid character of Englishmen is to be changed into the frivolous character of many Continental nations, the strength and stability, the might and the worth of English character, will be destroyed. Pleasure trains, excursions for amusement on Sunday, seeking diversion away from home and the family fireside—this is the spirit of the day; but, believe me, the truest earthly happiness, the dearest earthly rest, will ever be

found at a man's own fireside and in the bosom of his own family. Undomesticate a people, and you emasculate a people; lead them to live abroad, and to regard home as a place of distaste and of loathsomeness, instead of a centre of attraction and a scene of endearment and love, and you effectually mar the home and effectually mar the man. There are many that in the present day pretend to be friends to the poor, that describe the poor man's home in dark and fearful characters; and then they paint the necessity of opening to him on the Lord's-day the Museum, and the Crystal Palace, and the pleasure garden; and they tell us that he has a claim for these places because of the wretchedness of his home. My lord, they would show themselves the poor man's truer friend, if they would do what you have sought to do-to illumine the dark home, to cure the unwholesome home, and to bless with more happy conditions the desolate home. But the grand point is to give a poor man pleasure at home—ay, and a middle class man, too—and not to estrange him from home, and lead him to seek his happiness by roving abroad, when he should seek it in the sweet domestic endearments of his own hearth, and his own beloved little circle. My lord, I would say, then, to the young men-whatever you do, do not find your own pleasure on the Lord's-day; find pleasure, highest pleasure, holiest pleasure, pleasure that is a realisation of the blessedness of angels and of heaven, but do not find your own pleasure in trips and excursions, desecrating the day of God. Believe me, it will not do to go to church or chapel in the morning, and then go to some scene of frivolity and amusement in the evening. There are some men wondrously generous of that which it is not their own to give, and so it has been with a certain notorious league. They have been ready to give the poor man what is God's, not theirs; but they do not give the poor man what is theirs to give. Let them change their name and the character, and become a league to promote a half-holiday through the country, and then this will be more honest, and I am sure it will be better for their country. The great Burke was anxious, in his correspondence with his son, to inculcate upon him a spirit of generosity, and he brings forward a number of motives to incite him to learn a free giving of what God had given him; but he adds, with great weight and wisdom, this caution: "but take care you never give but what is your own to give." I must say, my lord, as a general principle, this is an admirable one. A man must be just before he is generous, and take care that he is not giving his creditor's money, when he is subscribing to charitable purposes. But, my lord, I would apply Burke's remark to those gentlemen who are so liberal of a portion of the Sabbath-day. Gentlemen, take care when you give, that you only give what is your own to give. The day of rest is the day of God; and not the morning only, but the afternoon and the evening; for "the morning and the evening were the first day," and the morning and the evening constitute the day of hallowed rest. My lord, I believe that if Jesuits and conspirators against the prosperity of England, and those that bear illwill to our moral, and our civil, and our social position in the world, wanted to undermine and sap the strength and stability of our country, they could not do it more effectually than by continentalising our Sabbath, having mass in the morning and masquerade. That is the Sabbath of the Continent, but as we will not have this, neither will we have masquerade on God's blessed day in Old England. let me guard you, my young friends, against another peril of the day-a peril not a whit behind the former; and that peril is the peril of ambition. Guard against a spirit of ambition. My friend who preceded me spoke of a laudable ambition, and I am sure that he meant a love to excel for God's sake. and not a mere love of excelling others in order to outshine and outstrip them. But, my young friends, I am jealous in speaking even of a laudable ambition; for you have not forgotten, however men may paint or palliate it, however men may represent it in angelic figure or

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form, that it is a fallen angel, and not an angel of purity. Ambition is the parent sin of the universe; it raised archangels against Heaven's King, and cast them down to darkness and despair Ambition is the parent sin of earth; it entered Paradise, and it insinuated itself into the bliss of our first parents, and ambitious to be as gods, they become lower than men. Ambition will goad and spur on a man to the darkest crimes and most fearful alternatives, and many a murder and many a dark and fearful suicide have told the horrid power of ambition to goad on and to madden the man in whose breast it has ascendancy. Young men, walk humbly with your God: guard against the insidious fiend of ambition; seek to excel for love to your Saviour; desire goodness; seek to adorn the docsrine of your Redeemer, but ever remember, you are not to be ambitious to be rich, and you are not to be ambitious to be distinguished, and you are not to be ambitious to have power and authority over your fellows, but to learn and labour to get your own living, and do your duty in the state of life to which it has pleased God to call vou. Here is the noblest end, I will not say of ambition, but of principle, and the man that lives to that purpose will be honoured of men and approved of God. And let me add a caution on another point that I conceive to be of deep moment. Guard against the love of money, as well as the lust of power. I believe that the fiend of Mamon divides with the fiend of Beelzebub its power over the men of this world at the present day; and in no part of the world, I regret to say, is the intense pursuit of gain more obvious and more evil than in our own beloved country. We are to a fearful extent a fraudulent and a dishonest nation. We boast of England's pride, of England's high moral standing, of England's mercantile virtue; we talk of our merchantmen's word being as binding as their bond, and of their honour finding them confidence throughout the whole world; but without disparaging or depreciating my country, I cannot but say that the dark revelations that have recently been made-revelations of fraud, from the loftiest counting-house down to the smallest retail dealers - make me tremble for my country. I fear there is something rotten in the state of England. when, with all her Christian Associations, with all her charitable institutions, with all her free circulation of the Word of God, with all her boasted Protestantism, with all her high Christian profession, with all her theological knowledge, with all her scholastic and clerical attainments in the things of the Bible, there is this fearful canker at the root and at the core of our country. Oh, let us wipe away the disgrace -let us roll back the dark cloud! Young men, be deliverers of your country; stand against dishonesty; protest against fraud. Never let master, or friend, or father, betray you into deviating from the straightforward path of rectitude to do right, whatever the consequence! Dare to be upright, whatever may be the result; dare to speak the truth, whatever may be the seeming loss. Stand by integrity, and God will stand by you. My young friends, guard against the spirit and sentiment of the monied world at this juncture. Oh, how has it poisoned and how has it defiled the very language of our country! You hear it constantly asked of a man, not only on 'Change, not only in Lombard-street, but even down in our back streets, "What is he worth? what is he worth?" Ay, and they carry it beyond this life, and even when the poor sinner is gone to his dread account at the bar of Christ Jesus his surviving fellow sinners will ask, "How much did he die worth?" Die worth! He died worth what he was in Christ Jesus through the Spirit of God; but if he died worth millions of money, and had no grace of God in his heart-if he had gotten that money fraudulently or dishonestly, if he witheld more than is meet for God and his service, and his poor and his Church, he is so little worth and so poor, that he is not worth a drop of water to cool his tongue in the eternal burning. Oh, the miserable mockery of such selfish sordid language!

Let us burst the spell, and get rid of the malaria that seems to pervade the atmosphere of this commercial country, and infatuate us with the love of wealth, and make us measure things by the lowest and most wretched standard that we can obtain on earth, the standard made up of shining, yellow dust or parchment bonds. My young friends let me add another word of caution at this day. Beware of the idolatry of talent and genius, and shining parts, and literary attainments. I admire in young men a thirst for improvement and a love of cultivating the mental powers that God has given them; but I tremble lest they should mistake the shining meteor for the polar star. The polar star is fixed principle—the shining meteor, evanescent talent and genius. Depend upon it, talent and genius are but of little weight or worth in the estimation of God. The true thing that he esteems is not the talent of the head, but the moral disposition of the heart; the humblest man, the most loving man, the most obedient man, the man most emptied of self and filled with Chrlst, the man to know nothing intellectually, as well as morally and physically, but Christ and him crucified. That is the man who stands high in the estimation of Heaven, and according to that judgement it will decide his destiny hereafter. Believe me, young men, splendid genius, unaccompanied with moral worth and virtue, is but as the volcano that dazzles and astonishes, but desolates by its fiery flood. Believe me, the mere shining and flash of genius is of little worth. Few of us have genius, few of us have high intellectual endowments; but all of us have some talent, and if we but make the best of that one talent, though we have no literary attainments, no eloquence, no power of wielding the minds and swaying the opinions of others, we shall be as accepted in the sight of God as if we had made the most of a hundred talents. It is not what a man has, but how he uses what he has, that is the great question. Do not be carried away by the glare of genius, or by the dazzling pretensions of learning; believe me, if you are ever to become wise unto salvation, it will not be by might of intellect, not by force of reasoning, not by power of critiscism, not by philological lore, not by mastery of mind, but by humility and by prayer, by teaching of the Spirit of God, and by receiving the kingdom of God as a little child. Sir Isaac Newton never received it, unless he received it as a little child; and all the wisdom and the learning in the world never made a man wise unto salvation, unless he became as a fool that he might be wise. The Spirit must teach and God must lead into truth; for all critical skill, all literary lore, all intellectual might, all scientific arguments will utterly fail to make a man even a babe in Christ. And yet we have lived to find it gravely propounded and written, that the day is past when men can receive the kingdom of God as little children. Then, I say, the day is past when they can receive it at all-for He that is "the same yesterday, to-day, and for ever," and whose word, like himself, never changes, has said, "Except a man become as a little child, he cannot see the kingdom of God," or "enter the kingdom God." This is as true now as when it fell from His blessed lips; and depend upon it, all the wisdom of the world will be found utter foolishness, in comparison with the simplest saying of the blessed Jesus. And, my young friends, let me add one other caution. Study your Bibles with prayer and simplicity. Do not trust to your own understandings. Do not depend upon your own force of genius; but whatever you do, come to the Bible with deep conviction of ignorance and insufficiency. Study on your knees that blessed book. There is many a difficulty you cannot solve when you are standing that you can solve when you are kneeling; there is many a difficulty that will not give way to intellect, that will give way to prayer; and depend upon it you will master the science of salvation, not as you master human sciences, but by holy importunity, by earnest longing, by simple decision to follow Christ at whatever cost or sacrifice-to lay all intellect, name,

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m li: th character, fortune, life, at the foot of IIis cross, and say, "I count all things but dung, that I may win Christ;" "I count all things but loss, for the excellency of the knowledge of Christ Jesus" My lord, I have felt that those solemn counsels were needed at the present mement—and am sure my young friends will take them with kindness and with candour—as they have been addressed in affection and in zeal, and I can only pray to God, that the young men that hear me this night may not only be almost, but altogether Christians, that they may give their hearts to God; not their hearls only, or their lips, or their lives, but that they may have the life of God in their entire soul; for religion is not a theory, nor a doctrine, nor a creed, nor a name, nor a profession, nor a cloak; but it is a divine power and life in the soul—Christ formed in us the hope of glory, we dwelling in Him and He in us, we one with Him and He with us; "our life is hid with Christ in God, that when He who is our life shall appear, we also may appear with Him in glory."—Abridged from the Christian Times.

THOMAS CADDICK.

If we want the type of a quiet, steady-going tradesman, in whom judgement and perseverance are the chief features, we may find it in the late Mr. Thomas Caddick, His father was a respectable Staffordshire farmer, and he himself was born at Clyangor, between Walsall and Litchfield, in 1763. When twenty-six years of age, he established himself in the above-named town as a druggist, tea dealer, and grocer, and remained in the same house at the bottom of High-street till he retired from trade. He continued in business thirty years, and during that long period of more than fifteen hundred market days, how many found him absent from the counter? One only, and that was on the occasion of his father's death. So extraordinary was his assiduity and judgment, that during the whole thirty years he did not lose £20 in bad debts, though his average yearly receipts exceeded £5.000. The amount of his sales and profits steadily increased every succeeding year they, averaged £6,900. He was a true English tradesman, who did not forget in his diligent prosecution of business the social and corporate claims which might justly be made on him as the member of a free community. He never evaded any parochial or other responsible office. For more than twenty years he carried on a coal trade for the sole benefit of the poor of Tewkesbury. His friend Mr. Thomas Easthorpe, father of sir John Easthorpe, used to purchase the coal at the pits; it was then sold at Tewkesbury at a price which would just cover the expenses, Mr. Caddick managing all the details of the sale gratuitously. In 1820 he retired from He gave up then all idea of increasing his wealth, and as his personal expenditure did not exceed a third of his income, he devoted seven or eight hundred pounds annually to charitable and religious purposes. Besides this, he distributed on one occasion more than £5,000 in the course of a few months. In the last twenty-five years of his life he gave away altogether not less than £20,000. his mode of living he was an example of economy without a shadow of parsimony. At his death he left £12,700 to various evangelical institutions.—Successful Men of Modern Times.

THE YOUNG MAN'S COUNSELLOR.

GENERAL CONDUCT.

Move with the multitude in the common walks of life, and you will be unnoticed in the throng: but break from them, pursue a different path, and every eye, perhaps with reproach, will be turned towards you. What is the rule to be observed in general conduct? Conform to every innocent custom as our social nature requires, but refuse compliance with whatever is inconsistent with propriety, and the moral duties; and dare to be singular in honour and virtue.

In conversation, truth does not require you to utter all you thoughts, yet it forbids you to speak in opposition to them. To open the mind to unreserved communication, is imbecility; to cover it with a veil, to dissever its internal workings from external manifestations, is dissimulation and falsehood. The concordance of the thoughts, words, and deeds, is the essence of truth, and the

ornament of character.

A man who has an opportunity to ruin a rival, with whom he is at enmity, without public dishonour, and yet generously forbears, nay, converts, the opportunity into a disenterested benefit, evinces a noble instance of virtuous magnanimity. He conquers his own enmity, the most glorious of all conquests, and overcomes the enmity of a rival by the most heroic and praiseworthy mode of retaliation.

As to an evil report of a neighbour, the opinion of the frivolous is lightly regarded, the calumny of the known slanderer is discredited by all who venerate truth, and the character of the known liar is a sufficient antidote to falsehood. A respectable man, in his good name, offers a gurantee for his veracity; and, impressed with the benevolent affections and the love of justice, he is scrupulous to

believe an evil report, and still more so to repeat it.

As a rill from a fountain increases as it flows, rises into a stream, swells into a river, so symbolically are the origin and course of a good name. At first its beginning is small: it takes its rise from home, its natural souce, extends to the neighbourhood, stretches through the community, and finally takes a range proportioned to the qualities by which it is supported—its talents, virtue, and

usefulness, the surest basis of an honourable reputation.

The relatives and kindred of a young man, by a natural process, communicate his amiable and opening character to a wider circle than that of home. His associates and friends extend the circle, and thus it widens, till its circumference embraces more or less a portion of society, and his character places him in the class of respectable men. With good principles and conduct, neither envy nor malice can intercept the result of this progressive series; without good principles and conduct no art or dissimulaiton can realise the noblest aim of a social being—a well-founded reputation.

A person commits an error, and he has sufficient address to conceal it, or sufficient ingenuity to palliate it, but it does neither: instead of availing himself of concealment and palliation, with the candour of a great mind, he confesses his career, and makes all the apology or atonement which the occasion requires. None has a title to true honour but he that can say with moral elevation, when truth

demands the acknowledgment, I have done wrong.

The events of life are not fortunate or calamitous so much in themselves, as they are in their effect on our feelings. An event which is met by one with

equanimity or indifference, will tret another with vexation, or overwhelm him with sorrow. Misfortunes encountered with composed and firm resolution, almost cease to be evils; it is, therefore, less our wisdom to endeavour to control external events, than to regulate the habitual temper of our minds to endurance and resignation.

The emotions of the mind are displayed in the movements of the body, the expression of the features, and the tones of the voice. It is more difficult to disguise the tones of the voice, than any other external manifestations of internal feeling. The changing accents of the voice of those with whom we have long lived in intimate intercourse, in the communication of sentiment, are less equivocal and more impressive than language itself.

The vocal sounds of speech, expressive of thought and feeling, are too much neglected by us in our individual and personal education. Could we analyse the opinion which we form of people on a first acquaintance, we should certainly find that it is greatly influenced by the tones of the voice. Study, then, agreeable sounds of speech, but seek not rules to guide you from etiquette—from artificial politeness: descend into the heart, there cherish the kind and moral sympathies, and speech will be modulated by the sincere and endearing tone of benevolence.

With your commiscration for distress join firmness of mind. Interest yourself in general happiness, feel for all that is human, but suffer not your peace to be disturbed by what is beyond the sphere of your influence, and beyond your power to remedy.

A medical man has all the human feelings, but they are merged into the art or healing. When he sees a patient suffering, he feels no perturbation; he feels only the desire, by means of his art, to relieve the sufferer: thus should all our humane and social sympathics be regulated, divested of their morbid sensibility, and reduced to active and practical principles.

Some, when they move from the common routine of life, and especially on any emergency, are embarrased, perplexed, and know not how to resolve with decision, and act with promptitude. Presence of mind is a valuable quality, and essential to active life; it is the effect of habit, and the formation of habit is facilitated by rule.

Command your feelings, for strong feelings disconcert the mind, and produce confusion of ideas. On every occasion that requires attention, learn to concentrate your thoughts with quickness and comprehension. These two rules reduced into habits, if steadily practised, will induce decision of resolve and promptitude of action.

Precipitation spoils the best concerted plan; perseverance brings the most difficult when it is practicable, to a successful result. The flutter of baste is characteristic, of a weak mind that has not the command of its thoughts: a strong mind, master of itself, posesses the clearness and prescience of reflection.

In learning, concentrate the energy of the mind principally on one study. The attention divided among many studies, is weakened by the division; besides, it is not granted to an individual to excel in many things. But, while one study claims your main attention, make occasional excursions into the fields of literature and science, and collect materials for the improvement of your mind, and the advancement of your fovourite pursuit.

Excellence in a profession, and success in business, can be attained only by persevering industry. None who thinks himself above his vocation can succeed in it, for we cannot give our attention to what our self-importance despises. None can be eminent in his vocation who devotes his mental energy to a pursuit foreign

to it, for, in such a case, success in what we love is failure in what we neglect.

Among men, you must either speak what is agreeable to their humour, or what is consistent with truth and good morals. Make it a general rule of conduct neither to flatter virtue nor exasperate folly; by flattering virtue, you cannot confirm it; by exasperating folly you cannot reform it. Submit, however, to no compromise with truth, but, when it allows, accommodate yourself with honest courtesy to the prepossessions of others.

In your whole behaviour to mankind conduct yourself with fairness and integrity. If an action is well received, you will have the credit it deserves; if it is not well received, you will have the approval of your own mind. The approval of a good

conscience is preferable to the applause of the world.

Form no resolution, and engage in no undertaking, which you cannot invoke heaven to sanction. A good man prays the Almighty to be propitious to his virtuous plans: if his petition is denied, he knows it is denied in mercy, and he is resigned; if it is granted, he is grateful, and enjoys the blessings with moderation. A wicked man, in his iniquitous plans, either fails or succeeds: if he fails, disappointment, is embittered by self-reproach; if he succeeds, success is without pleasure, for, when he looks around, he sees no smile of congratulation.

If a person whom you know has a sincere esteem for you, should, in the gaiety of a giddy moment, offend you, evince by some pointed yet amicable manner your displeasure, and, if he has any generous feelings, he will respect yours. If one from jealousy or envy should say anything to annoy or vex you, forgive with the commiseration which is due to one afflicted with a moral disease, but never for the

future give him an opportunity to repeat the offence.

When a person, in his manner or conduct, swerves from propriety or virtue, no provocation can justify you in following his example, and departing from your duty. If a man is uncivil and abusive in his language, why should you degrade yourself to his level by yielding to uncivility and abuse? If an ungrateful man denies himself the pleasures of gratitude, why should you be mortified, and deny yourself the pleasures of benificence.

You may not have the wealth that, by discreet expenditure, benefits the community, nor the talents that accumulate knowledge and improve society, nor the wisdom and influence that ameliorate the institutions of the country; but, by your benevolent sympathies, virtuous dispositions, and obliging deportment, you may render those around you happy, and be great in your private station.

To affect a high tone of manners to which one has not been accustomed, is the silliness of self-importance; to affect, with eager haste and financial nicety, to be the first in fashion, is the frivolity of a weak mind; to affect the character of libertinism, because it is deemed the indication of a free and noble spirit, is the

infatuation of a vitiated mind

Two individuals are competitors for a public office, and these are the probable results of the competition: They are mutually actuated by the purest motives, and their conduct is distinguished by candour, fairness, and urbanity—then the contest is honourable; they are mutually distant, keen, and grasping, with a show of jealous feeling—then the contest evinces a high degree of selfishness; they mutually yield to secret artifice, and unscrupulously avail themselves of whatever may injure each other's claim—then the contest is dishonourable, and reflects discredit on the character.

It requires almost as much judgment and taste fully to appreciate an elegant style and fine sentiments in composition, as to conceive and express them. This remark is of general application; congenial minds only can fully comprehend each

other's qualities and endowments. The lesson to be deduced from this fact is important in its effect on a tranquil mind. Why should you be elated by the praise, or moved by the censure, of those who cannot appreciate the motives of your conduct or the qualities of your mind?

If you are endowed with any excellence confirmed to you by the tacit or avowed manner of competent judges, rest satisfied with the modest conclousness of it. The ignorant, as to mind, are purblined, and cannot see it; the prejudiced have a film

over their mental vision, and see it dimly and distorted.

In the whole tenor of your conduct, seek the approbation of society, but still more the approbation of your own mind. The last is to be acquired and maintained by the vigilance of conscience, which watches over the principles—the first, by the guidance of prudence, which superintend the general deportment.

A fair reputation unsupported by good principles, is hypocrisy, liable every moment to detection, and consequently to shame; but, though it should elude detection, no man can really enjoy praise when he is concious that it is undeserved,

and therefore implies reproach.

A prudent demeanour is not the ornament only, it is also the defence of an upright character. A man of genuine virtue, by imprudence, may lose his credit for probity, and incur the obloquy and pain of guilt without its actual commission.

A long course of integrity cannot justify one vicious deed; one vicious deed impresses a stain on the fairest reputition. A transient act of vice may be attended with indelible reproach; a settled course of integrity is necessary to establish and support an unblemished character.

Think and act so in privacy, that, were your thoughts and axions exposed to the world, you would not blush for the exposure. Stand in awe of yourself, and you will have a monitor in your breast that will point out to you the path of virtue

and peace.

Observe prudence in your words and actions—not the prudence of hypecrisy, that seeks concealment for selfish purposes, but the prudence of a virtuous heart that knows no guile. Say nothing, therefore, which you would not repeat, and do nothing which you could not justify.

Merit often moves steadily along, and is followed by success; but it is also true that merit sometimes pursues success, and strives in vain to overtake it. No man can command success, but every one may deserve it, and the approval of a good

concience is superior to all worldly advantages.

Prepare the mind to sustain prosperous fortune with humility, and to endure adverse circumstances with composure. The proof of an exalted and virtuous mind is to possess its self-command in prosperity, and in adversity to retain its patience and equanimity.

SABBATH SCHOOL CANVASS.

Going out on a Sabbath morning a short time ago in London, we met in every direction two ladies or two gentlemen together with small blue books in their hands and going from house to house; on making inquiry we found that they were engaged in the general Sabbath school canvass which has been so successful in Birmingham and elsewhere, having resulted in adding a very large number of scholars to the various Sabbath schools. Now would it not be a most desirable thing if in every town and village in Ireland on a given Sabbath day, there should be a general canvass for scholars. This would we are sure be the means of adding to our Sabbath schools large numbers who are now being brought up and trained in the service of satan, and it is a work in which any teacher may take a part, and it becomes each so do so. The machinery is simple and effective; let a central committee representing the various schools and denominations be appointed in every town or village, and let the town (the whole of it) be divided into small districts, and each of these given to two teachers whose duty it shall be on a given Sabbath, to visit each house and enquire for scholars attending no Sabbath school, take their names, and invite them to a Sabbath school either in the locality, or connected with the church to which they ought to go. These lists should be kept, and if it is found that any of these children have not gone to the school, they ought to be visited again, and not given up until their names are registered upon the roll book of some Sabbath school; it then becomes the duty of the officers of such school to look after their scholars. visiters have done their part.

We shall recur again to this subject and shall be glad to hear in the mean time that some organization has been attempted to carry

out this important work.

THE SABBATH SCHOOL CANVASS.

By the Rev. John Graham, of Craven Chapel, London.

"Be strong in the Lord, and in the power of his might."

Come forth to the captures!" What mounth the world

"Come forth to the canvass!" What meaneth the word? A shout from the hustings? a call for the sword? Shall violence surge through the street and the lane? And reckless ambition lead forth her wild train?

Though "Canvass of London" our gathering cry,

No reed shall be broken, no voice heard on high; Our only assault is with armour of light— We canvass for Christ, and we claim but his right.

We search for the lambs that no pasture have found, But that where the poison of sin breathes around; The gems that the world in its folly treads down, We snatch from the dust for Emmanuel's crown.

Our Master came seeking and saving the lost, From heaven his journey, his blood was the cost; The lost are in London, and shall we not save From woes that precede and that wait on the grave!

Still thousands on thousands are far from the Lord, While we in the Sabbath school feast on his word; The feast is full spread, but the guests, alas! where? Our Master enjoins it—"compel them" to share.

The Moloch of drunkenness feeds on the strong, And ignorance withers the souls of the young; Too long have we slumbered while ruin has spread, Our city is strewn with the dying and dead.

How could we confront the tribunal of God, When he shall make inquest for innocent blood, Remembering how boldly deceivers enticed, While, cowards, we shrank from a canvass for Christ?

From garret and cellar, from alley and lane, Death's cry has long issued, and issues again; Deep sounds from eternity wing the appeal To all who dread or compassion can feel.

Yo servants of Jesus, it pierces to you,
Where self-offer'd love spreads its emblems to view;
It pleads by the blood-drops that fell trom his brow,
It speaks from the crown that sits bright on him now.

By vows you are sealing with bread and with wine; By all that shall make the dark valley to shine; Lest Meroz's dread curse pour its vial on you, Come forth in this effort and prove yourselves true!

Till Britain's great heart shall more healthy beat, Nor more anti-Sabbath convulsions repeat; Till England is anchored and freighted with truth, For Christ let us canvass her children and youth.

Let worldlings unite in the infidel's laugh, Such breezes but winnow and drive off the chaff; With Christ as our Leader we fight against sin, And fight in the ranks that are destined to win.

Intelligence.

DUBLIN.

YOUNG MEN'S MUTUAL IMPROVEMENT
ASSOCIATION,

Centenary Chapel, Stephen's green.

Subjects for the present month:— June 2—John Huss, Samuel Burke. June 9—The Whole Duty of Man, T. W. Bagnall.

June 16—The Millenium, John W. White.

YOUNG MEN'S BIBLE CLASS AND MUTUAL IMPROVEMENT ASSOCIATION,

Hendrick-street Wesleyan Chapel.

List of Subjects for the present month: June 5—Speak, Lord, for thy servant heareth, J. Holt.

June 12—God's favour better than life, G. Hill

June 19—Thou God seest me, C. Bailey.

June 26—A Sketch of Animal History, as connected with the Scriptures, Mr. A. Ganly.

Young men wishing to join the Association are most affectionately invited to attend in the School-room adjoining the Chapel.

YOUNG MEN'S EVANGELICAL ASSOCIATION,

Lombard-street.

List of Subjects for the present month:
June 6—Isaiah: his Life and Prophecy,
Mr. Du Moulin.

June 13—Language, Mr. R. Tarleton. June 20—Woman, Mr. G. Wilkin. June 27—Life of Christ, Mr. William Simpson.

The Association meets every Friday evening, at eight o'clock. Young men are affectionately invited to attend.

Prayer Meetings are held on the last Sunday morning in each month, commencing at eight o'clock precisely.

GEORGE WILKIN, Secretary.

ZION CHAPEL MUTUAL IMPROVEMENT SOCIETY.

Principles and Programme of Lectures.

"By love serve one another."

Man is an IMPROVABLE being, and this is one of his most important and suggestive aspects. We need improvement, because we are defective and faulty, and because, in this life, we are merely in the outset of endless being. We are capable of improvement-indefinitely great and incessantly augmented-as the history and progress of mankind sufficiently evince. Our improvement is facilitated by our circumstances, by our age and place, as contrasted with past darkness and distant degradation, and as exhibiting both the means and the process of advancement and ascent. Political freedom, not fetters, is ours. Science pours its heightening light around us; art is perfecting its methods and multiplying its results; and, above all, Christianity teaches and enables us to be godlike, to cherish and cultivate whatsoever things are true, venerable just, pure, benevolent, and of good report. To be stagnant and listless in such circumstances, is guilt, disgrace and misery; to improve is our duty and glory and jov.

We ought to ASSOCIATE for improvement, because association both multiplies

and diversifies means, "Union is strength," and "In a multitude of counsellors is safety." "He that walketh with wise men shall be wise, but a companion of fools shall be destroyed." The manifold cord cannot be broken, though each of its strands might be snapped by a child The bundle of sticks will neither break nor bend, though any single stick might be The strongest fortress, easily broken. that laughed to scorn an endless succession of individual attacks, will fall before a large and well-equipped army. And so the field of inquiry and artistic achievement can be won and possessed by the continuous co-operation of many. Society diversifies as well as multiplies the means of achievement. No one man possesses the various qualifications that are requisite for all the means and processes of human improvement, but society comprehends alike the eye and the ear, the hand and the foot, the voice and the pen, the taste and the skill, the energy and the tact, that are requisite for progress and enjoy-The want of one is the gift of another, and the failure of one is the success of another, and the union of all promotes the welfare of each. We are independent beings, and should therefore "The coldest commune and co-operate bodies warm in contact, the hardest sparkle in collision." Association is the means of improvement, not only on account of the knowledge it imparts and the help it affords, but also on account of its suggestive and stimulating influence, and because it moulds the manners and forms the habit of instructive and persuasive communication. In free and kindly intercourse we learn the peculiarities of minds, and the difficulties, as well as the best methods of giving and receiving knowledge. Agreeably to these principles, the Zion

Agreeably to these principles, the Zion Chapel Mutual Improvement Society is constituted and conducted. It is liberal, though not latitudinarian, Christian though unsectarian; and during upwards of ten years, it has steadfastly pursued its coure. Knowing that youth is the seed-time of life, as this life is the seed-time of a future

and endless one, it contemplates especially the improvement of the young, but without overlooking or excluding the older. Because right relationship with God is the want and weal of man, for time and eternity. It devotes every alternate meeting to the reading and searching of the word of God. Because a heightening civilization is next to religion, it includes literary, scientific, and artistic themes in its range and recearch The means it employs are both oral and written. Each member is invited, though not compelled, to contribute his quota of lectures, essays, or discursive papers. Freedom of speech is the right of every member, while order is maintained in all the meetings.

During the last six months lectures have been delivered on—the temporal advantof early piety—the poet Burns and his writings—history—photography with illustrations—society, government, and liberty—baptism—reading and books—
combustion and respiration, by Professor Cameron, with several experiments. Papers are to be read as follows, fortnightly commencing June 2nd., in the school-room of Zion Chapel, Kings-Inns-street, where all the meetings of the society are held:—

Recollections of the East, Dr. Cooper. The unlawfulness of war, Mr. C. Brien. Useful Arts and Manufactures, ancient and modern, Mr. T. Evans.

Originality, Rev. J. G. Manly. Geology of the City and Subur of Dublin, Mr. J. H. Morton.

Natural History, Mr. E. O'Hara. The Stage and its Tendencies, Mr. R. trahan.

A debate on Capital Punishment, opened by Mr. S White.

Dublin, May, 1856.

STRABANE

YOUNG MEN'S CHRISTIAN ASSOCIATION.

Report for 1855.

In presenting to the public their second

annual report, the committee of the Strabane Young Men's Christian Association desire to acknowledge their devout gratitude to Almighty God, for the measure of success vouchsafed to the society during the past year. When we last had the honour of appearing before you, there were seventeen members on the roll, several of that number have since left the neighbourhood (one of whom occupies a high position in the Londonderry Christian Association) yet, we are happy in being able to state, that the society continues to flourish, and that an increase takes place in its members nearly every night of meeting.

In our first report we took occasion to express our regret that the religious meetings which had just been established, in connexion with the association were not so well attended as could be desired, and hopes were expressed that their spiritual usefulness would yet claim the attention of all the members; these hopes we are happy to state have been fully realized; the religious meetings are now equally as well attended as the literary, and as lively an interest in their proceedings is manifested by the members.

The literary productions of the members continue to present that uniform care and attention in their composition which were ever their characteristic features. It was thought good, however, during the winter season occasionally to read one of the lectures delivered in Exeter Hall to the London Association; these lectures, we believe have afforded a great source of improvement to the members, for we thus have the opinions and style of composition of some of the most celebrated men of the day. In our previous report we stated our intention of establishing a news-room and reading-room, in connection with the association. In this matter we have exceeded our most sanguine expectations. Owing to the kind patronage bestowed upon us by the inhabitants of Strabane, and the promptitude with which they answered our appeal, we were enabled to open our

news-room on the 1st of July. The arrangements we have made for its management have called forth the marked approbation of the subscribers, while to the members of the association, for the trivial sum of 5s. per annum, they have a place of resort during the long winter evenings, where instruction and amusement are combined.

Owing to the market-house undergoing repairs, we were unable to commence our course of lectures in the usual place, from this dilemma we were rescued by the minister and session of the second Presbyterian Church, who kindly granted their place of worship for the first three lectures. It is with sincere gratitude that we thus publicly acknowledge this kindness on their part.

We beg to state, that during the past year we have entered into communication with the Young Men's Christian Associations of Londonderry and Enniskillen. Both of these associations are worthy of their locality, presenting as they do an uncompromising front to error and superstition, and building their fabric on the word of the living God; and as Strabane in days gone by, formed a link in the chain which united their strongholds of Protestantism, so would we desire to strengthen and cement the tie by which they are united.

It has often been a cause of surprise, not only to the members of the association, but to many others, why in a town like Strabane, more young men have not availed themselves of the opportunity of improving themselves in such an association; upon enquiring we found that many young men are intimidated at the idea of having to compose essays, and make extemporaneous remarks at our meetings, while others excused themselves on the ground that their evening hours were so fully occupied in the service of their employers, that they had no time to devote themselves to mental improvement.

To meet the objections of the first class, we have arranged to admit a class of

junior members, who will have all the privileges (with one or two exceptions), of the senior ones; they will not be required either to write essays or make remarks; this plan has been adopted by similar societies, and attended, we have every reason to believe, with success.

Regarding the other, however, we can do no more than earnestly impress upon masters the absolute necessity of some time to be afforded to their assistants for relaxation and mental improvement. would indeed appear at first superfluous to bring before employers the advantages which would accrue, not only to the young men themselves but to the public at large by joining this society; for if ignorance is the parent of vice, it follows that knowledge, based upon the word of God, is the best incentive to virtue. While we earnestly hope and most respectfully solicit, the merchants of Strabane to afford every facility to their young men becoming members of the association, we gratefully acknowledge our deep debt of gratitude, to those who have not only done so, but set the example by becoming honorary members themselves.

The members fully appreciate the value of the library, and although the number of books as yet are small, we feel assured that upon inspection they will be found of a most useful and instructive character.

FUTURE PROSPECTS .- It has been felt that notwithstanding all the facilities the association affords, still it does not meet the wants of the members. It is in contemplation to establish classes during the winter season for the benefit of those whose education from various causes, is not so good as could be desired, here however we must depend in a great measure upon the support which we receive from the public. Owing to an aunual grant made to the newsroom, the funds of the association are very much lowered, and although it would be expected of the members who attended the evening classes, that they would contribute towards the necessary expenses, yet they could not be taxed too heavily; it will therefore depend in a

great measure upon the public. If we are able to carry this project into operation when our funds admit of it, we hope to be in a position to distribute tracts of an evangelical nature.

In taking a review of our labours during the past year we have every cause We established the newsto be grateful. room with fear and trembling, knowing the fate which befel those previously formed. Our society has also to lament the loss of several of its most efficient members, yet we are happy to say that the association was never in a more flourishing condition, and we feel more and more convinced that our foundation is sure, and that by an uncompromising adhesion to the Word of God, we are safe in our confiding. On these glorious principles do we take our stand, by them are we guided, and by them are we ready to stand or fall.

Beofre closing our report we feel bound to return our very sincere thanks to those clergymen who have lectured for us, also to the inhabitants of Strabane and its vicinity for their patronage and support; if they are convinced we have done our duty, and are satisfied of the utility of our operations and instructions, we would earnestly and respectfully call upon them to continue their aid and support as they hitherto so liberally have done. R. Stevenson,

COOKSTOWN Secretary.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

This association has now been in operation for a considerable time, and has been making steady and satisfactory progress. It has the sanction and cordial co-operation of the local clergy, and their favourable feelings towards it are attested by the interest which they have taken in it since the commencement. Its putron is the Rev. Arthur Molony, A.M., the Rector of the parish, and its president the Rev. John Knox Leslie, one of the Presbyterian ministers of the town. Its Vice-presidents are .Rev. H. B. Wilson,

Rev. J. P. Wilson, and the Rev. John P. Bushe

This association originated in the desire of a few young men in Cookstown to have a share in the privileges which are connected with such institutions. They held their first meeting on December, 10, 1855, at which meeting Mr. Joseph M'Cormack read a very interesting paper on 'Palestine, Historically and Geographically considered", and rules were drawn up for the guidance of the association. The first public lecture was delivered by Rev. Dr. Barnett of Moneymore, on the intolerance of Romanism. Since that time public lectures have been delivered, by Rev. Arthur Molony, February, 14, 1856, on "Popular Knowledge and its Culture"; by Rev. J. K. Leslie, March 20, on "Man as the Subject of Education;" and by Rev. Dr. Porter, April 24, on the "Importance of a Popular Acquaintance with the results of Astrouomical Science." The private meetings and public lectures are held in the Town-hall. The private meetings are held fortnightly, and the manner of conducting them may be seen from the rules. The number of members is seventeen, and would be much greater but for the circumspection used in the admission of members, while the association is still in its infancy. Measures are being taken for the establishment of a library in connection with the associa-tion. Much good has already been done by the spirit of union and Christian brotherhood produced among young men of different denominations, and this is to a great extent due to the encouragement given by ministers and Christian friends of all evangelical denominations; and though some have exhibited a different spirit, yet it is a matter of congratulation and of thankfulness to God, that a step has been taken in the right direction, and that with a measure of success that must prove encouraging to all connected with it.

AMERICA.

We have received from the "Central Committee of the Young Men's Christian Associations of the United States and British Provinces," the first and second numbers of the "Quarterly Reporter,"in which are given concise reports of the various societies in America and elsewhere in correspondence with the central committee. The issue of this paper will be of great advantage not only to the Young Men's Christian Associations in America, but also throughout the world. We have long felt the necessity for a journal of these associations being published by the parent society in London, and we have often heard the secretaries and friends of these associations throughout Great Britain and Ireland express their desire for such a publication. We look upon these Young Men's Christian Associations throughout the world, as one great confederation or society for uniting the young men of the present age in the active service of God, and to this end it is of the utmost importance that they are united, that they are led to take an interest in their mutual progress and welfare.

Along with the "Reporter," we have received from the "Central Committee in America," a letter in which they express their extreme satisfaction and approval of this magazine and their desire to be acquainted with the progress of Young Men's Christian Association in Ireland in which they profess to take a deep interest: The following is an extract from their letter, " Perhaps in no quarter of the globe would the success of our great move nent afford us greater satisfaction than in Ireland, and we rejoice to hear of your prosperity; God has truly been with you, and, that he may continue his blessings, and pour forth the riches of his grace still more abundantly, is our sincere prayer." They have promised to forward to us regularly the Reporter and any other papers that will give us information of their progress, and we shall, in future numbers, present our readers with as much of that information as our limited space will

allow.

To Correspondents.

The Secretaries of Young Men's Associations are requested to furnish information of their proceedings on or before the 20th of each month, to the publisher, Charles Morgan, 22, Marlboroughstreet, Dublin.

The pages of this magazine will be open to correspondence that relates to young men or Young Men's Societies, whether religious, literary, or scientific. While the proceedings of Young Men's Societies in reland shall be specially recorded, we should be glad, to receive information of Young Men's Societies anywhere.

We have been obliged, for want of space, to hold over a number of articles, intelligence, and letters, for which we hope our numerous correspondents will excuse us.

TO THE EDITOR OF THE "IRISH YOUNG their minds and exalting their ideas, that

KateVille, Irishtown, May 20, 1856.

Sir-I beg, through the medium of your valuable Magazine, to state, that, in compliance with the request of a gentleman connected with the "Dublin Young Men's Christian Association," the name of the Lombard-street association has been changed, it is now called the "Young Men's Evangelical Association." I may here, with propriety, remark, that this alteration has not originated in any apprehension of an unworthy spirit of rivalry existing between the Associations, far from it; but it is in order to prevent such an idea being suggested to those who may be ignorant of the real object and purpose for which such associations were formed.

Rivalry may indeed exist, but it is a rivalry which is honourable to both societies, injurious to neither; they are rivals in promoting the spiritual and eternal welfare of young men, they are rivals in improving their intellects, expanding

their minds and exalting their ideas, that they may thus, with steps advancing onward, and eyes directed upward, mount to the summit of heavenly happiness, plucking by the way the golden fruits of intellectual and spiritual knowledge.

In taking the name "Evangelical," the association feel that they are not assuming too much, as their principles are perfectly consistent with the appelation, they are "Evangelical" as opposed to that Tractarian, Pharasaical, Self-righteous sect, whose existence as a part of our Evangelical Church, is a foul stain on its bright and spotless character, and an insult to the memory of our glorious reformers and bleeding martyrs. Yes sir, we are the avowed opponents of Puseyism and every other ism that does not bear on its enisgn those expressive words, indicative of the doctrine of a true Christian, namely "THE LORD OUR RIGHTEOUSNESS."

I remain, sir,
Very faithfully yours,
GEORGE WILKIN,
Secretary to the "Young Men's Evangelical Association", Lombard-street.

The Young Men's Magazine,

AND

JOURNAL OF YOUNG MEN'S SOCIETIES, FOR THE PROMOTION OF RELIGION,
LITERATURE. AND SCIENCE.

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Vol. I.

THE BIBLE.

The Bible is a book, or collection of books, of the highest claims and the mightiest influence. It avowedly consists of communications from the skies, and it moves the hearts and moulds the characters of countless multitudes from generation to generation. Its influence is like leaven, in individual minds and throughout the world. Its power began like a mustard seed, but has grown into a tree and is filling the earth. Surely we should study it. Every other study should be subordinated to the study of such a wondrous book, that claims to be from heaven, and that commands our reverential and obedient attention. Trace it to its source, and you will find it to be divine; consider it, in its marvellous adaptations to human character and condition and in the fruit it produces, and you will feel and confess that it is God's message to man.

It is commonly said that the Bible is INSPIRED, but it is more correct to say that the writers of the Bible were inspired. Inspiration belongs not to the words, or sentences, or books of the Bible, but to the men who wrote them. The writers were divinely inspired, and their writings are consequently divine truth. "All scripture is given by inspiration of God." There has been a great waste of words

in attempting to explain inspiration and to distinguish different kinds We may apply to the work of the spirit in revealing what our Lord says of the work of the spirit in regenerating: "The wind bloweth where it listeth, and thou hearest the sound thereof, but cans't not tell whence it cometh or whither it goeth." The fact that the biblical writers were divinely taught and employed to make known the mind of God to man, with accuracy and propriety, is all that we need know and all that we can know; and of this fact we have ample and convincing evidence. When we attempt to go beyond this fact, we are apt to lose ourselves in unfathomed depths, or in a cloud of words, or in a mental mist. It has been gravely declared that the Bible is a copy of a stereotyped Bible in heaven. This notion reminds one of the Mormon theory that Joe Smith's Bible is a translation of the inscriptions on golden plates. God's word is settled in heaven, not on plates or parchment or leaves, but in the fixity of God's purpose and the certainty of its accomplishment; and it is the heavens of Christianity, not the heavens of celestial glory, of which Judaism contained figures and patterns. As the result of divine inspiration, the Bible is a book of facts, not guesses or conjectures; it is a book of divine authority, not human ascertainment; it is not a mere introduction to divine knowledge, but the very repertory and rule of such knowledge. And as the Divine Spirit enabled the writers to compose it, he will enable the devout and diligent student to understand it. For the help of the Spirit of truth we should earnestly pray, like David when he said—"Open thou mine eyes, that I may behold wondrous things out of thy law." We should pray for the Holy Spirit to enable us not only to understand the Scriptures but also to receive and observe them. are to be received with meekness and faith; they are to be observed by hearty and unswerving obedience. They are not only a means of knowledge but a rule of action; and it is only when we regard and use them in this two-fold aspect, they accomplish for us and in us their intended end.

God speaks to men in the Bible, in their own language and manner. Divine things are thus humanized, that they may be intelligible and suitable to mankind. Such language as the ancient Hebrews spoke, and such language as the Greeks spoke, are employed to denote the mind of God. The meaning of the words so employed is translated into our own tongue, in what is called the authorized version of the Scriptures. In endeavouring to ascertain this meaning for ourselves, let us remember that the writers of the

Bible, while preserved from error, thought and felt and spoke as men (albeit as holy men), according to the customs and manners of their age and place; and that, therefore, while the meaning of the Bible is divine, the manner is human. We must explain man's language in the Bible just as we would explain man's language anywhere else. God's communications would not be intelligible to us if they were not according to our modes of understanding and communicating. God speaks to us as we speak to each other; and his words must be interpreted like our words. God comes down to us, in his communications, in the likeness of human intercourse; and as he was manifest in human flesh, so also is he manifest in human words. And accordingly we do not need one set of rules to expound the language of men out of the Bible, and another to expound their language in the Bible. It is the same language both in and out, for both God and man, for both earthly things and heavenly things. The facts or realities of which the Bible tells us are different from the facts or realities of which uninspired men tell us; but the means and manner of telling are substantially the same for both.

One of the instances and proofs of this is the fact that the Bible is figurative. We speak to one another in figures, and so God speaks to us. We are apt to make comparisons, and so God makes comparisons. We find all the prophets and apostles and the great Teacher himself telling us of earthly things, as means of illustrating and explaining heavenly things. The parables are figurative narratives, and in every part of the Bible we find allusions of comparison for the purpose of making divine things attractive and intelligible. All east in countries particularly are fond of figures and proverbs. Let us take care not to fancy figures where there are none, and not to overlook them where they are; and let us take care not only to appreciate the beauty of a figure but to apprehend its meaning. is quite possible, both in reading and hearing, to fall into the error of supposing that because we are pleased with the illustration we understand the thing illustrated. And when we have found a comparison, let us not push it too far or into too great detail. In some of the parables, for instance, our Lord may intend only a general comparison, a comparison with the fore-ground figures of the picture; and if we seek for comparison in many particulars or with the back-ground figures, we shall exercise our ingenuity or develope our imagination, instead of rightly interpreting the word of God.

Another instance and evidence of the statement that God speaks to us in our own language and manner is the fact that human forms

of composition, as well as human figures, are contained in the Bible. By forms of composition are to be understood such modes of communication as history and biography, poetry and prose, songs and proverbs, speeches and epistles, dialogues and dramas. These are all human methods of composition which occur in the Bible, and which are to be appreciated in that book as in any other book. What attractive forms, what pleasing variety, what intelligible aspects, what influential means, they give to divine truth! Owing to these, many persons have read the Bible who would otherwise have neglected it; and though men may read it for one thing, yet in reading it they may find another; though they begin with a low motive, they may rise to a higher. God, in his great kindness and wisdom, makes use of every appropriate means of bringing us to himself and making us his for ever.

The progressiveness of the Bible is another instance and evidence of the fact that God has humanized his truth. All our acquisitions and achievements are progressive. We must begin at the beginning and go on by regular steps—sometimes by little steps and slow—to the desired end. We rise from the depths of the vale and the thick shadows of the mountain's base, by gradual and easy ascent, to the sunlit summit, and to the contemplation of the magnificent panorama which that summit commands. Sometimes our progress is scarcely perceptible. As we advance along the zig-zag pathway, or by the spiral line that encircles the conical hill, and conducts us to the apex, we see the same objects that caught our eye lower down, and may sometimes fear that we have achieved no ascent. But the practised eve discerns the differences of aspect and variations of distance; and with "Excelsior" in the heart, the aspirant after truth and holiness holds on his way till the height is crowned and the end achieved. Now in accordance with this progressiveness of humanity we find the Bible is constructed. In the earlier portions of the Bible we have the twinkle of the Patriarchal stars; farther on, the moon of Judaism pours her greater light upon us; then the prophets, like comets, rush blazing through the heavens; then the morning star of the Baptist betokens the approach of day; and in the New Testament we have day itself, "with light and heat refulgent." No one will ever duly understand the Scriptures that overlooks this progressiveness. As the knowledge of the letters of the alphabet prepares us for combining those letters in words, and the knowledge of words prepares us for accurate and rapid reading, so an acquaintance with God's earlier communications prepares us for a knowledge of the later and higher. But in the construction of the Bible, there is more than simple progress; there is also correspondence. Just as the form of the key corresponds with the wards of the lock, so as to press the springs and propel the bolts; just as the figure corresponds with the fact; just as the photograph corresponds with the face or form it represents; so Judaism corresponds with Christianity. Judaism is not only earlier than Christianity and inferior to it, but also prefigurative of it, or, to use the apostle's language, a pattern of things in the heavens. The study of both, in their correspondence, will greatly aid us in the understanding of each. The antitype explains the type, and the type affords some conception of the anti-The shadow denotes the form of the substance, and the substance determines both the import and imperfection of the shadow. In the study of Judaism, we see the coming events of Christianity casting their shadows before; and in the study of Christianity, we see how truly, and yet how imperfectly, its glorious realities were shadowed and prefigured by Judaism. We rise from the alphabet of patriarchal knowledge to the rapid reading of evangelical truth; and we revert to the alphabet to know the ultimate elements and earliest forms of our precious possessions. It is thus we should estimate and use the divine truth humanized, of which the Bible consists.

In studying the Bible it is important to know what we are to look for there, or, in other words, WHAT KIND OF KNOWLEDGE the Bible affords. The theme of the Bible is religion, religion is relationship with God, and the Bible instructs us in this relationship. God teaches us in the Bible that he is related to us, as our creator and governor; he teaches us what he has done for us and what he is pleased to do; he teaches us how we should live to him, and the happy and glorious consequences of doing so. The Bible contains various rhetorical forms, but they all relate to religion; they all subserve the purpose of making us right with God and keeping us right with him for ever. Uninspired history either leaves the Divine Being out of the account altogether, or else blunders and errs in attempting to denote his agency; but in the Bible, God himself tells us his knowledge and control of mankind, and enables us to distinguish the things that are His from the things that are man's. We must not expect to find human knowledge and art in the Bible, except so far as they serve to illustrate and aid religion. The science of the Bible is the science of what is divine, and the art which the Bible teaches us (if art it may be called) is the art of living to God, of serving and pleasing him, and of securing a blessed and glorious immortality. No knowledge can be compared with this for a moment in dignity and importance; and this knowledge we should earnestly

pursue and diligently practise.

There is one great encouragement to the study of the Scriptures which we ought never to overlook, and that is THE PERFECT CERTAINTY OF A SUFFICIENT ACQUAINTANCE WITH THEM in all who earnestly search them and rightly use them. One condition of understanding the Scriptures is earnestly to seek an understanding; and another condition is to practise what we understand. It may be asserted most strongly and without the slightest fear of contradiction, that no one can fail who observes these conditions, and that these conditions are perfectly reasonable. We cannot hope to succeed in anything without earnestness; at failure in any undertaking, from want of earnestness, no one wonders. But in religion there must be the practice of truth, as it is found, as well as the earnest pursuit of it, to ensure adequate and augmenting knowledge. No art is well understood without practice; and in the divine art of pleasing and honouring God, the necessary help of God is given to those only who practise as they learn. If we do what God has already taught us, he will graciously teach us more; but he will not waste his lessons or misspend his aid on those who are not docile and obedient pupils. It is written of his people—"they shall be all taught of God;" and it is also written that "if any man will do his will, he shall know of the doctrine whether it be of God." God is too gracious and loving, he takes too great delight in the salvation of men, to suffer any one to seek in vain for heavenly knowledge, who seeks for it in right earnest. "He that spared not his own Son but delivered him up for us all, how shall he not, with him also, freely give us all things?" If earthly parents, being evil, know how to give good things to their children, how much more shall our Heavenly Father give his Holy Spirit to them that ask Him. "Turn you at my reproof; behold, I will pour out my Spirit unto you, I will make known my words unto you."

Dublin.

J. G. M.

THE DISCOVERIES OF GEOLOGY, AND THEIR ACCORDANCE WITH THE TRUTHS OF REVELATION.

By David Simonton.

Geology is, truly, a science born in our day. Fifty years ago, the very elements of it were scarcely conceived. From that period its progress has been rapid, but much remains to be done. We are in the situation in which Newton figured himself. standing on the shore of a wide ocean, from whose beach we have culled some of the innumerable beautiful productions it casts up with lavish prodigality, but the acquisition of which can be regarded as little diminution of the treasures which This branch of study describes the internal structure of our globe and the nature of the different substances contained. It makes known the order and succession of the various rocky beds that make up the crust of this planet, and the fossils of which they are formed—thus rendering it almost transparent to the eye We cannot be indifferent to the structure of this earth which was the birthplace of our race, and the theatre of all those mighty deeds which adorn or disgrace the annals of humanity. Two-thirds of our world geographically speaking is water, and one-third land. It performs a compound revolution round its axis, and round its orbit, and is, necessarily, an oblate spheroid (or flattened at the poles), else the water would inundate the land at the equator; the equatorial diameter is 26 miles longer than the polar diameter. A body of air surrounds the earth and considerably affects objects on its surface. The fluid parts of the globe yield to the influence of the moon, hence the tides, or effluxions of the sea. The solid parts are constituted of substances which act upon, and grow into, each other, so that various changes take place. Geology makes us acquainted with some of the most singular parts of the earth, and enables us to find pleasure even in its rudest districts. Thus the wild and rugged scenes of nature are full of instruction. In the towering rocks and majestic precipices, the geologist sees clear traces of those tremendous forces which have agitated and convulsed the globe, and rent the foundations of nature. The rocky sea-coast where the land and water carry on their never-ending contests for supremacy is to him interesting. "Mouldering pinnacles of rock speak to him of events far older than the Pyramids, and chronicled in characters more enduring and intelligible than their sculptured hieroglyphics;" the mines, the caves, the quarries which he explores, every mountain he climbs, every new portion of the earth which is laid open to his inspection, offers to him new stores of information. Geology unfolds the fact that the present condition of the globe, far from being of primeval date, constitutes but one of the numerous vicissitudes through which it has passed. Its crust or superficial coating is all that busy man has had access to, as the deepest mine added to the highest mountain would make only 6 English miles, or 1-1,300 part of the earth's diameter; yet a general notion is possessed of the structure to the depth of 9 or 10 miles below the surface, by reasoning from analogy, by studying the strata of different countries, and following out indications to their obvious results. This external crust is not a mass of confusion, but a symmetrical and regular structure capable of being examined, and it is from such examination we learn the agencies that have been at work. Below are successive strata of different formations lying on each other for several miles in depth, and generally characterized by fossil remains. These are composed of laminæ or deposits one above the other, and they show that the one cake wa

hardened by time before the next lamina was deposited and solidified. "On the upper surface of the lower stratum are evidences of the ripple of the waves wasting it; also the foot-prints of birds and beasts and the marks of leaves; and these impressions are transferred to the lower surface of the stratum above it, showing that the lower lamina became hardened by long traffic, and then the ocean deposited its detritus gradually, and received impressions on its lower side from the hardened upper of the leaf below and ultimately it became hardened and formed the basis of other deposits." Granite is the primitive or lowest rock: it contains no animal or vegetable remains, and gives evidence of having been melted by very great heat. The rocks containing fossil remains having been formed posterior to the existence of organized beings are termed secondary. Certain mountains are almost entirely composed of shells, fractured, triturated and piled together. These contained what once lived, and having performed the functions allotted by the Most High, passed away to make room for other and successive tribes, specifically and often generically different. The Silurian formations or beds of coral are hundreds of feet in thickness. The beds of coal were once gigantic forests and the vegetation of the ancient earth submerged in the sea, and subjected to the pressure of sand, clay, &c. rolling over them: then by heat generated by chemical or volcanic action converted into that invaluable substance, the mines of which have been called the Black Indies of England as they have conferred more real advantages on her, than she could have reaped from the conquest of Peru. The oolitic rocks are so called because the stone exhibits small particles like the roe or ova of a fish. It furnishes fine building stone, and has different names from the localities where it is obtained. It is called Bath stone, Portland stone, and Purbeck stone, from quarries in England, and Caen stone, from the ancient town of that name in Normandy. Above this colite formation is found the wealden clay or rock, in some places 2,000 feet deep. What renders this formation peculiarly interesting is that it is manifestly a fresh water deposit interlocated between the oolite and chalky deposits which are both marine, evidencing that in remote ages, revolutions took place to a degree altogether incomprehensible to us. The chalk cliffs are in many places upwards of 1,000 feet deep. These have been found by microscopic investigation to be vast matters of dead sea-insects, and shells of such inconceivable minuteness that several millions of them are contained in a cubic inch of the substance. The tertiary formations comprehend beds of clay, marl, sand, &c., abounding in vegetable and animal remains. Thus successively through periods of immense duration, formations took place, each possessing its characteristic remains of animals, &c., and those deposited in beds preserving their finest parts, their most beautiful texture, and spreading over surfaces of hundreds of feet. The uppermost are the diluvial and alluvial deposits: the former supposed to have been formed at the last general deluge, and the latter by the currents of rivers and other causes now in operation. A fine writer says, "Every thing indicates a very long and slow progression; one generation flourishing and performing its part, and gradually dying off as it has so performed it, and another actual creation of new beings taking its place; again, that new creation succeeded by a third; all according to law; all bearing the impress of mind, of a great dominant will, at whose bidding all parts have their peculiar movement, their periods of revolution, their rise and fall." The various deposits are crowded with fragments of plants, corals, shells, reptiles, &c., but no fossil remains of man have been found except in those alluvial accumulations belonging to the modern era, the most superficial deposits, the yesterday as it were in the history of the past, proving incontestably that while whole races anciently existed, man is of recent origin as shown in God's word. "Had man existed in primeval times, his remains would have been found scattered through the various deposits. We should also have discovered his works of art; his cities overwhelmed

in the waters of ancient seas, his pyramids sunk in the beds of early rivers, his mountain temples hewn on the surface of the oldest rocks, the tombs which he reared over the objects of his affection, &c. But in the absence of these, except in the most superficial deposits, we recognize the complete accordance of science with revelation." From Geology we believe that this earth is vastly more ancient than the human race; that at first it was exceedingly warm, that one revolution after another swept away the various creatures which lived upon it, and that new and different races succeeded each other, each adapted to the condition of the globe at the time Now the indications discoverable in the Sacred records are, as far as revealed, in favour of this idea. The first verse of the Bible has no reference to the chronology of creation, but simply to the fact of creation. We cannot tell how far back the sacred historian proposed to carry his readers in the communication he was commissioned to make, when we are told of the original creation of all things by the unlimited power of the Supreme Being. It is just the authoritative statement of the first and fundamental article of all religious faith. We know how necessary it was to have such a declaration made, by adverting to the errors into which the most celebrated men of antiquity fell, by speculating on these matters without any other guide than reason. Among these wild conjectures were the following-that matter was eternal: that the Deity was the soul of the world, agreeably to which, the material frame of nature was to be regarded as his body and not as his work; with many others equally presumptuous. Now in that verse, the inspired writer settles definitively what we are to believe on this subject—that God is the Creator of all things. Many modern infidels have also tried to establish the eternity of matter, but Geology proves it to be a falsehood and a fable. When an infidel was told there are in the earth, in the human frame, in the beautiful works of nature, evidence of benevolent design, therefore there must be a benevolent designer, he said: "This was always the case." Now, Geology discloses stupendous miracles of creation in early ages; it shows that there was a time when no living thing animated the primeval ocean; that the regulating hand of Omnipotence has, through all the immensity of the past, adjusted and maintained the economy of our planet; that there have been upon the earth previous to the existing races, five distinct periods of organized existence which have successively passed away. Finally, when the appointed time was come, man was formed, just when the external world had been prepared by a long series of eventful changes for his reception; with the furniture of the universe wonderfully adapted to his nature, and calculated to arouse to action his noblest faculties. Thus God has taken the most continuous and parental interest in this globe; and His word records that He has crowned his interposition with the most glorious of all, the gift of His well-beloved Son to accomplish the stupendous work of Redemption. Thus this admirable science, far from lessening our belief in the Deity, or our perception of His attributes, tends materially to enhance and confirm our appreciation of both. "In the beginning God created the heavens and the earth." We are not told when that beginning was. We are assured that at a point in duration past, which we cannot ascertain, the Almighty was pleased to give existence to a dependant world, unfolding the majesty of His attributes, and creating intelligent beings capable of contemplating and enjoying them. The second verse of the Bible tells us of the state of the earth before it was fitted up for the residence of man, that it was "without form and void, and darkness was upon the face of the deep." This is very like the description of a ruined world, namely that this chaos was the consequence of some revolution, which tore up the earth's surface and destroyed the creatures then existing. By taking this view, in considering the vast antiquity of the earth, the successive revolutions it has undergone, and the mighty power which has been developed in the formation of its various strata and deposits, the thought is calculated to teach man his

insignificance while it expands our conceptions of the might, the majesty, the wisdom, and power of the Most High. We learn that the period which has elapsed since the creation of our race, is but a unit in the vast series of chronological periods which stretch backwards into the abyss of by-gone duration, and when we contemplate the revolutions which our planet has undergone, the thoughts of the Christian will turn with delight to that greater change, denominated "the day of the restitution of all things," when old things shall pass away and all things become new. From experiments made in hundreds of places, it has been found that the thermometer rises one degree every forty-five feet we penetrate into the earth. At this rate, all known rocks would be melted at the depth of sixty miles. So it may be concluded that in the interior is one molten sea of fire, that only 1-800 part of the earth's diameter is in a solid state; that the volcanoes are the safety valves which prevent the earth's crust being torn asunder and all humanity perishing. Thus, all the elements of the great catastrophe yet to come upon the world are ready. When God will remove the obstructions, this vast internal fiery ocean will break forth, and "the elements shall melt with fervent heat." It is an animating thought, that this creation which sin has marred, will arise from its ruins far more beautiful than when it came from the plastic hand of the Great Creator, when "the morning stars sang together, and all the sons of God shouted for joy." It may yet when purified from the contamination of sin, and surrounded by a bland and balmy atmosphere, with all things beautiful, harmonious and happy, be the future residence of the righteous. May we be found in the happy company of those who through Christ Jesus are looking for "a new heaven, and a new earth wherein dwelleth righteousness." In the work of Creation, the sacred penman introduces the description of each day's work by an expression of a particular form and concludes it with another, so as to exclude the original work spoken of in the first verse from the series belonging to those six days, so that the work of original creation has been far beyond that of the reconstruction of the globe; for had it immediately preceded it, we might expect to find it spoken of either as the work of the first of a series of seven days, or as part of the work of the first of the six days. It is true that nothing is exhibited to our imagination to mark the interval, but to deny it for that reason would be to conclude like the peasant who supposes the clouds to be contiguous to the stars, because, when looking up, he discerns nothing between them. Science offers no contradiction to the sacred historian. The works and the word of God never can contradict each other. All truth is from God, the fountain of truth, and sound philosophy, and scriptural religion must ever be in harmony. The God of nature is the God of revelation, and His varied works tend to sustain and elucidate, instead of darkening and weakening one another. Dr. Chalmers says, "These rocks which stand forth in the order of their formation, and are each imprinted with their own peculiar fossil remains, have been termed the archives of nature, where she hath recorded the changes that have taken place in the history of the globe. They are as scrolls or inscriptions, on which we read of those great steps and successions by which the earth has been brought into its present state; and should these archives of nature be but properly deciphered, we are not afraid of their being openly confronted with the archives of Revelation. It is unmanly to blink the approach of light, from whatever quarter of observation it may fall upon us; and those are not the best friends of Christianity who feel either dislike or alarm when the torch of science or the torch of history is held up to the Bible. We have no dread of any apprehended conflict between the doctrines of Scripture and the discoveries of Science, persuaded as we are that whatever story the geologists of our day shall find engraven on the volume of nature, it will only accredit that story which is graven on the volume of Revelation." "Science," says Melville, "may scale new heights and explore new depths, but she shall bring

back nothing from her daring and successful excursions which will not, when rightly understood, yield a fresh tribute of testimony to the Bible." Let us then with humility, patience and diligence, and in the spirit of vital piety, seek to know inferior truth, but above all, that truth which has descended from God to conduct us back to Him. By Geology we find that the physical welfare and comfort of man were foreseen and attended to, ages before his creation; for to what else than the wise benevolence of the Creator can we ascribe those stores of coal, iron, and limestone produced so abundantly in these isles, and brought into that contact with each oter which renders them available to the use of man. Thus while the commerce of our empire is enriched by the fossil vegetation of a former world, whilst the working of our collieries, and smelting of our ores bring contentment and happiness to thousands of homes, whilst our streets are illuminated by material generated in nature's laboratory, whilst the ocean is traversed against wind and wave, and distant friends are united by the same production, whilst our engines fly over the earth's surface with enormous loads, and with a speed surpassing that of the racehorse; whilst the genial hearth cheers and comforts us amidst the snows of winter; let us remember the debt of gratitude we owe to our Great Benefactor, who of old, prepared for after generations these inexhaustable stores of enjoyment and wealth, and adore Him for His goodness to the sons of men. Some distinguished geologists are of opinion that the days of the Mosaic account were great periods of time, and not natural days; and that God the Creator who wrought during six periods, rested during the seventh, and that the work of Redemption is His Sabbath day's work. They affirm that between the plants which now cover the earth, and the animals which inhabit it, and the animals and plants of the later extinct creations, there occurred no break or blank, but that many of the existing organisms were contemporary during the morning of their being, with many of the extinct ones during the evening of theirs; that thus, the present creation was not cut off abruptly from the preceding one, but that, on the contrary, it dovetailed into it at a thousand different points. Mr. Miller's reasons, briefly stated, are:—"Along our shores runs a flat terrace, on which most of our seaports are built; this is backed by an escarpment called the old coast line. This escarpment, at one time the coast-line of the island, presents a precipitous appearance subjected to the action of the waves. Though this from its strata is geologically recent, it lies far beyond the reach of any written record. The wall of Antoninus A.D. 170 from the Clyde to the Forth, terminated at the existing level. Diodorus the Sicilian historian 200 years earlier, shows that St. Michael's Mount in Cornwall was connected with the mainland at low water as it is now; by a flat isthmus, across which the ancient miners used to carry their tin in carts. Some of its caves hollowed in hard rock by the action of the surf are 100 feet deep, yet many caves in the old coast-line are double the depth of those in the modern line. But we know historically that for at least 2,000 years, the sea has been toiling in these modern caves; the same period allowed to the other would more than exhaust the Hebrew chronology. Yet this old coast-line is only a mere starting-point in geological history. The shells lying embedded there are exactly those which still live in our seas. Above this ancient line of coast, are found at various heights, beds of shells of vastly older date, no longer living round our shores, and these most beautifully disposed, the spines and tender parts preserved in the most exquisite order; the remains of animals and plants are found, not mingled confusedly together, but arranged in as much order as the drawers of a cabinet. During this ancient time, the northern Mammoth lived in great numbers, together with the northern Hippopotamus and two species of Rhinoceros. From one limited tract of sea coast in Norfolk, the fishermen engaged in dredging oysters, brought ashore 2,000 elephant's grinders, besides great tusks and

numerous portions of skeletons. The geologist in collating the Divine with the geological record has only three of the six periods of creation to account for-the period of plants, the period of great sea-monsters and creeping things, and the period of cattle and beasts of the earth. Of the period during which light was created; of the period during which the firmament was created, or of that during which the heavenly bodies became visible from the earth's surface, we need not expect to find any record in the rocks. The master divisions are, the Palæozoic or oldest fossils, the secondary or middle fossiliferous division, and the Tertiary or latest. In the first we find corals, jointed shells, fishes, &c., and in the latest divisions a few reptiles." But what chiefly distinguished it was its gorgeous flora; it was emphatically the period of plants; of herbs bearing seed after their kind. Europe was then covered with an immense vegetation-forests abounding with palms, bananas, and bamboos, luxuriant savannas overgrown with gigantic reeds. Of this extraordinary age we have our cheerful remembrancers in our extensive coal mines. The secondary division is noted for its huge creeping things, enormous monsters of the deep, and gigantic birds: wonderful creatures of the reptilian class; Ichthyosaurus (from two Greek words which mean fish, lizard) which had the snout of a porpoise, the teeth of a crocodile, the head of a lizard, the paddles of a whale and the vertebræ of a fish; Plesiosaurus (akin to, a lizard) had the head of a lizard, the teeth of a crocodile, a neck of enormous length like the body of a serpent, a back and tail as a quadruped, and the paddles of a whale. The Tertiary period had its beasts of the earth, the most wonderfully developed both in size and numbers that ever appeared upon earth. Its Mammoths and huge Mastodons (with enormous length of body, and tusks projecting from both upper and under jaw), its enormous dinotherium (with ponderous skull, and bent tusks in its lower jaw, like an immense pickaxe), its collossal megatherium (with thigh bones 11 inches in diameter, and claw-armed toes two feet long). These were far larger than the hughest creatures of the present The remains of vast elephants are so abundant in Siberia that ivory quarries have been wrought among their bones for a century. This was peculiarly the age of great beasts of the earth after their kind. In each of these great periods, we find as it were twilight periods of morning dawn and evening decline. The plants of the earlier and terminal systems of the first division are few and small; so with each of the other divisions. There are traces of death among these great Saurian tribes long before Adam was created. We find remains of one kind of animal inclosed in the body of another by which it was devoured, and both are in the rock, testifying to the most sceptical that death among animals existed on this earth at that early period. As sin "brought death into the world and all our woe," how is it that death was before man fell? We read in God's word of the angels who kept not their first estate; also that Satan had access to the fairest spots of this green earth and tempted Perhaps the disorganization of all animal being prior to Adam's creation may have been the rebound and result of the sin of those angels, whose residence may have been this bright and breathing world at that ancient period. Another view is that the same system of decay and death may have prevailed among animals before the fall; that if they had not died, the earth would have become overstocked; that man was exempted from it so long as he obeyed the law of God. He and each of his posterity would then, after faithfully sustaining an individual probation, have passed through a change without dying, and have been exalted to a more perfect state of existence. Dr. Cumming believes that when man was created, and the animals were brought to him to receive their names, they were at peace with him and with one another. That the stronger carniverous animals did not then feed upon the flesh of the weaker animals. For when God created man, He said "Behold, I have given you every herb bearing seed which is upon the face of all the earth and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth wherein there is life; I have given every green herb for meat; and it was so." He infers from this that all animals were then at peace with each other, and thus foreshadowed that better paradise, when "the lion shall eat straw like the ox, and a little child shall lead them." I have tried to put as many thoughts together as I could condense into one discourse respecting this beautiful science, which furnishes a fund of pleasing occupation and amusing study, and which enables us to find pleasure and instruction even in the rudest and most barren districts. Books may not always be at hand, but the pages of this book are every where open, and lithographed on them, engraven by the pen of Deity, we can read, mark and learn everywhere the power, majesty and glory of the King immortal, who is wonderful in counsel and excellent in working, and who, although great in power, is slow to anger, and His tender mercy is over all His works.

A WORD FROM THE WISE TO YOUNG MEN.

When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee. To deliver thee from the strange woman, even from the stranger which flattereth with her words; which forsaketh the guide of her youth and forgeteth the covenant of her God: for her house inclineth unto death and her paths unto the dead. None that go unto her return again, neither take they hold of the paths of life. My son, attend unto my wisdom, and bow thine ear to my understanding; that thou mayest regard discretion, and that thy lips may keep knowledge. For the lips of a strange woman drop as an honey-comb, and her mouth is smoother than oil: but her end is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death; her steps take hold on hell. Lest thou shouldest ponder the path of life her ways are moveable. that thou canst not know them. Hear me now therefore O ye children, and depart not from the words of my mouth. Remove thy way far from her, and come not nigh unto her house; lest thou give thine honour unto others, and thy years unto the cruel; lest strangers be filled with thy wealth and thy labours be in the house of a stranger; and thou mourn at the last when thy flesh and thy body are consumed, and say; how have I hated instruction and my my heart despised reproof; and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me, I was almost in all evil in the midst of the congregation and assembly. For the commandment is a lamp, and the law is light, and reproofs of instruction are the way of life; to keep thee from the evil woman, from the flattery of the tongue of a strange woman. Lust not after her beauty in thine heart; neither let her take thee with her eye-lids; for, by means of a whorish woman a man is brought to a piece of bread; and the adultreress will hunt for the precious life. Can a man take fire in his bosom, and his clothes not be burnt? Can one go upon hot coals and his feet not be burnt? Whose leveth wisdom rejoiceth his father; but he that keepeth company with harlots spendeth his substance. For a whore is a deep ditch; and a strange woman is a narrow pit. She also lieth in wait as for a prey and increaseth the transgressions among men. The mouth of a strange woman is a deep pit; he that is abhorred of

the Lord shall fall therein. A foolish woman is clamorous; she is simple and knoweth nothing, For she sitteth at the door of her house, on a seat in the high places of the city, to call passengers who go right on their way: whose is simple, let him turn in hither; and as for him that wanteth understanding she saith to him: stolen waters are sweet, and bread eaten in secret is pleasant. But he knoweth not that the dead are there and her guests are in the depths of hell. My son, keep my words and lay up my commandments with thee. Keey my commandments and live: and my law as the apple of thine eye. Bind them upon thy fingers, write them upon the table of thine heart, say unto wisdom: thou art my sister, and call understanding thy kinswoman; that they may keep thee from the strange woman, from the stranger which flattereth with her words. For at the window of my house, I looked through my casement, and behold among the simple ones I discovered among the youths, a young man void of understanding, passing through the street near her corner; and he went the way to her house in the twilight, in the evening, in the black and dark night; and behold there met him a woman with the attire of an harlot, and subtile of heart. With her much fair speech she causeth him to yield, with the flattery of her lips she forced him. He goeth after her straightway as an ox goeth to the slaughter, or as a fool to the correction of the stocks; till a dart strike through his liver; as a bird hasteth to the snare and knoweth not that it is for his life. Hearken unto me now therefore O ye children, and attend to the words of my mouth. Let not thine heart decline to her ways, go not astray in her paths, for she hath cut down many wounded; yea many strong men have been slain by her. Her house is the way to hell going down to the chambers of death.—Solomon.

Original Poetry.

LIFE.

"What is life? 'Tis but a vapour which appeareth for a little, and then vanisheth away."

Hark, there's a sound; 'tis not of earth it comes Wafted upon the wind's broad wings, ever Increasing, it stretches on from shore to shore, From pole to pole; until throughout the world 'Tis heard; tongue after tongue catch up the theme, And soon in every language it is found. At first it seems unfathomable, but Yet not less of truth contains; thus it runs

"He that from woman hath derived his birth, Evil and few shall be his days on earth As sparks doth upward from the flame ascend; So is he born to trouble—so shall he die."

This truth proclaimed by an Almighty voice,

Demands attention; for if the period Of existence here be really so confined-(And that it is, doth not experience prove?) How should we then employ the few short years, Which may remain as yet untold - why, why Do we thus stand as if unmoved; when lo! Before us-even on its brink we are-Ready to receive, throughout eternity, The soul which in us lives, by which we act; And which shall be to us through immortality. A source of endless bliss, or endless pain. If then when time shall be no more; We vet shall live-shall even live for ever-Swelling the anthems of the blessed in Heaven: Or with the "Devil and his angels" dwell; Does it not well become us to provide A trusty Pilot, who shall guide our way, And steer our feeble bark unmoved by storms, Into the presence of the King of Kings. There from his fulness evermore drink in Pleasures, which never never shall grow old. "Who is this trusty Pilot. who is he?" Jesus the Son of God, who gave his life That we might live a life concealed in him. These also are the terms that he demands; We must forsake our every evil way, Give him our heart, that he may dwell therein: Faithfully trust upon his every word, And by the power which He shall then impart, Strive for His glory here; in every act, In every thought, in every word, and thus Go on our way rejoicing; 'till at last The portals bright of Heaven appear; Then we shall enter in and hear him say-"Well done thou faithful one, well done, come in And full possession take, of everlasting joy."

Derry.

ATTICUS.

COVETOUSNESS.

Covetousness is a most obliging leveller; it mingles the great and the small with wonderful condescension, and makes lords and valets company for one another. It will solicit in the meanest office, and submit to any infamous disguise. It turns lions into jackalls, engages honour in the most scandalous intrigues, and makes it underputter to cheats and sharpers. The covetous man has many tools to work with if deceit suits his purpose, he will use it to the best of his skill—if cruelty will save a penny, he will not hesitate to kill a poor debtor for the price of his skin. No turn, either in state or religion, can hurt him: he receives any impression and runs into any mould the times will give him. He is a Christian at Rome, a heathen at Japan, and a Turk at Constantinople: what you will without, and nothing within.—Jeremy Collier.

INFLUENCE OF A VILLAGE CARPENTER.

Having tarried a few days in a beautiful village of the West, I embarked in a vessel which was crossing one of the great lakes. Three other individuals had taken

passage, and, night coming on, found us waiting for a breeze.

About nine o'clock, as the sails were hoisted, another passenger came on board. When we had cleared the harbour he entered the cabin, and seemed to suppose that he was alone; for we had all retired to our births. The lamp was burning dimly on the table, but it afforded sufficient light for me to discover that he was young. Seating himself beside it, he drew a book from his pocket and read a few minutes. Suddenly from on deck, was heard the voice of the captain uttering oaths, terrific beyond description. The youth arose, laid his book on the chair, and kneeling beside it, in a low whisper engaged in prayer. I listened attentively, and though his soul seemed to burn within him, I could gather only an occasional word or part of a sentence, such as "mercy," "dying heathen," "sinners," &c. Presently he seemed in an agony of spirit for these swearers, and could scarcely suppress his voice while pleading with God to have mercy on them. My soul was stirred within me. There was a sacredness in this place, and I was self-condemned, knowing that I also professed the name of Jesus, and had retired with my fellow-passengers to rest, not having spoken of God or committed myself to his care.

Early in the morning I was awaked by a loud voice at the door of the companionway,—" Here! whose tracts are these?" followed by other voices in threats and

imprecations against tract distributors, bethels, temperance societies, &c.

I thought of the young stranger, and feared they would execute their threats upon him; but he calmly said, "Those tracts, sir, are mine. I have but a few, as you see; but they are very good, and you may take one, if you wish. I brought them on board to distribute, but you were all too busy last night." The sailor smiled and walked away, making no reply.

We were soon called to breakfast with the captain and mate. When we were seated at the table, "Captain," said our young companion, "as the Lord supplies all our wants, if neither you nor the passengers object, I would like to ask his

blessing on our repast."

"If you please," replied the captain, with apparent good-will. In a few minutes the cook was on deck, and informed the sailors, who were instantly in an uproar, and their mouths filled with curses. The captain attempted to apologise for the profanity of his men, saying, "It was perfectly common among sailors, and they meant no harm by it."

"With your leave, captain," said the young stranger, "I think we can put an end

to it

Himself a swearer, and having just apologised for his men, the captain was puzzled for an answer; but after a little hesitation replied, "I might as well attempt to sail against a head wind as to think of such a thing."

"But I meant all I said," added the young man.

"Well if you think it possible, you may try it," said the captain.

As soon as breakfast was over, the oldest and most profane of the sailors seated himself on the quarter-deck to smoke his pipe. The young man entered into conversation with him, and soon drew from him a history of the adventures of his life. From his boyhood he had followed the ocean. He had been tossed on the billows

in many a tempest; had visited several missonary stations in different parts of the world, and gave his testimony to the good effects of missionary efforts among the natives of the Sandwich Islands. Proud of his nautical skill, he at length boasted that he could do anything that could be done by a sailor.

"I doubt it," said the young man.

"I can," answered the hardy tar, "and will not be outdone, my word for it. "Well, when a sailor passes his word, he ought to be believed. I know a sailor who resolved that he would stop swearing: and did so."

"Ah!" said the old sailor, "you've anchored me; I'm fast-but I can do it."

"I know you can," said the young man, " and I hope you will anchor all your shipmates' oaths with yours."

Not a word of profanity was afterwards heard on board the vessel. During the day, as opportunity presented itself, he conversed with each sailor singly on the

subject of his soul's salvation, and gained the hearts of all.

After supper he requested of the captain the privilege of attending worship in the cabin. His wishes were complied with, and soon all on board, except the man at the helm, were assembled. The captain brought out a Bible, which he said was given him in early life by his father, with a request that he would never part with it. We listened as our friend read Matthew's account of Christ's crucifixion and resurrection; and then looking round upon us he said, "He is risen—yes, Jesus lives: let us worship him."

It was a melting scene. Knees that seldom bowed before, now knelt at the altar of prayer, while the solemnities of eternity seemed hanging over us. After prayer we went on deck and sang a hymn. It was a happy place, a floating Bethel. Instead of confusion and wrath, there was sweet peace and solemnity. We ceased just as

the setting sun was flinging upon us his last cheering rays,

The captain, deeply affected, went into the cabin, lit his lamp, took his Bible,

and was engaged in reading till we had retired to rest.

After this, for three days, we regularly attended family worship, and had much interesting conversation on various subjects; for there was nothing in the religion of the young stranger to repress the cheerfulness of social intercourse. From his familiarity with the Bible, his readiness in illustrating its truths and presenting its motives; and from his fearless but judicious and persevering steps, we concluded that he was a minister of the gospel. From all he saw, he gathered laurels to cast at his Master's feet, and in all his movements aimed to show that eternity was not to be trifled with. A few hours before we arrived in port we ascertained that he was a mechanic-a village carpenter.

Before we reached the wharf, the captain came forward, and, with much feeling, bade him farewell; declared that he was resolved to live as he had done no longerhis wife, he said, was a Christian, and he meant to go and live with her; and added "I have had ministers as passengers on my vessel Sabbath-days and week-days, but never before have I been so touchingly reminded of the family altar where my departed parents knelt." As we left the vessel, every countenance showed that our friend had, by his decided, yet mild and Christian faithfulness, wen the gratitude

of many, and the esteem of all.

We soon found ourselves in a canal boat, where were about thirty passengers of various ages and characters; and my curiosity was not a little excited to learn how my companion would proceed among them. The afternoon had nearly passed away, and he had conversed with no one but myself. At length he inquired of the captain if he were willing to have prayers on board.

"I have no objection," said he, "if the passengers have not; but I shan't attend.',

At an early hour the passengers were invited into the cabin, and in a few minutes the captain was seated among them. After reading a short portion of Scripture, our friend made a few appropriate remarks, and earnestly commended us to God.

As soon as he rose from prayer, a gentleman, whose head was whitening for the grave, said, "Sir, I should like to converse with you. I profess to be a Deist. I

once professed religion but now I believe it is all delusion."

"Sir," said the young man, "I respect age, and will listen to you; and, as you proceed, may perhaps ask a few questions; but I cannot debate, I can only say that I must love Jesus Christ. He died to save me, and I am a great sinner.

"I do not deny that men are sinners," said the old man, "but I don't believe in

Christ."

"Will you then tell us how sinners can be saved in some other way, and God's

law be honoured?"

We waited in vain for a reply, when my friend proceeded:-"Not many years since, I was an infidel because I did not love the truth, and was unwilling to examine it. Now I see my error; and the more I study the Bible, the firmer is my conviction of its truth; and that there is no way of salvation but through a crucified Redeemer."

As the passengers sat engaged in conversation, one of them at length turned to our young friend, and related the circumstances of a murder recently perpetrated by a man in the neighbourhood, while in a fit of intoxication. To this all paid the strictest attention. The captain joined them to hear the story, the conclusion of which afforded an opportunity for the stranger to begin his work. He was the advocate of temperance as well as religion, and here gained some friends to his cause.

"But" said he at length "though, intoxication occasions an immense amount of crime and misery in our world. I recollect one instance of murder with which it had no connection." He then related, as nearly as I can remember, the following

"In a populous city of the East, was a man who seemed to live only for the good of others. He daily exhibited the most perfect benevolence towards his fellow-men: sought out the poor and needy, and relieved their wants; sympathized with and comforted the sick and the afflicted; and, though he was rich, his unsparing beneficence clothed him in poverty. He deserved the esteem of all, yet he had enemies. He took no part in politics, yet many feared that his generosity was a cloak of ambition, and that he was making friends in order to secure to himself the reins of government. Others feared that his religious views, connected with his consistent life, would expose their hypocrisy. At length a mock trial was held by an infuriated mob, and he was condemned and put to death.

"Where was that?"-"When was it?"-"Who was it?" was heard from several

voices.

"It was in the city of Jerusalem, and the person was none other than the LORD JESUS CHRIST. By his enemies he was hung upon the cross, and for us, guilty sinners, he died."

Every eye was fixed upon the young man, and a solemn awe rested on every countenance. He opened a Bible which lay upon the table, and read an account of Christ's condemnation and death; the captain nodded to him as a signal for prayer, and we all again fell on our knees, while he wept over the condition of sinners, and, for the sake of Christ, besought God's mercy upon them. Here again was a floating Bethel.

In the morning, the stranger was not forgotten; and he evidently did not forget

that there were immortal souls around him, hastening with him to the bar of God. During the day he conversed separately with each individual, except an elderly gentleman who had followed him from seat to seat, and showed much uneasiness of mind; the realities of eternity were set before us, and the Holy Spirit seemed to be striving with many hearts.

As the mantle of evening was drawing around us, our friend requested an inter-

view with the aged man.

"Yes, yes," he said, "I have been wishing all day to see you but you were

talking with others."

He acknowledged that he had tried to be a Universalist; and though be could not rest in that belief, he never, until the previous evening, saw his lost condition. "And now," said he, "I want you to tell me what I shall do."

The young man raised his eyes to heaven as if imploring the Spirit's influences, and then briefly explained the nature and reasonableness of repentance and faith, accompanied by a few striking illustrations in proof of the justice of God in condemning, and his mercy in pardoning sinners.

The old man saw the plan of redemption so clearly, that he burst into tears and exclaimed, "Ch, my soul, my soul! How have I sinned against God! I see it—I feel it; yes, I have sinned all my days."

"But Jesus died to save sinners," replied the young man; "will you, my friend,

give him your heart?"

"O yes, yes! if I had a thousand hearts he should have them all," was the answer.

The young man turned away and wept. For some minutes silence was broken only by the deep sighs of the aged penitent. There was something in an hour like this, awfully solemn. Heaven was rejoicing, I doubt not, over a returning prodigal. As he stood alone and wept, he reiterated again and again, "Yes, I will serve God; I will, I will." After a time, his feelings became more calm, and lifting his eyes towards heaven, with both hands raised he saug,

"There shall I bathe my weary soul In seas of heavenly rest, And not a wave of trouble roll Across my peaceful breast,"

And then again be wept, and said, "Yes, O Jesus, precious Saviour!"

The time had come for our young friend to leave us. By his zeal in his Master's service he had stolen our hearts, and all pressed forward to express their friendship in an affectionate farewell.

Such was the influence of one individual, whose unwavering purpose it was to live for God. He felt for dying sinners; and, relying on the help of the Holy Spirit for success, laboured for the salvation of souls around him.

Will not the reader soleumly resolve in God's strength, that henceforth, whether at home or abroad, he will make the glory of Christ, in the salvation of men, the one object of his life? When Christians universally shall do this, we may expect soon to hear the song of Zion float on every breeze: "Alleluia! The kingdoms of this world are become the kingdoms of our Lord and of his Christ,"—British Workman.

THE BEAUTIFUL.

A SKETCH FOR YOUNG MEN.

The age of despotism is rapidly receding into the past: it will soon be historical. Linked to the dark ages by numerous affinities, it must retire with them amidst the obscurity of forgetfulness. Let us go; let the young men of the present day bear the pall, and convey it to that grave which no resurrection shall ever rend. . They may shout over its decadence, for it brought no blessing to their fathers, and it has left no valued inheritance to them. It was the patron of might, bu, it had no generous sympathies with essential right; it looked on the temporary interests of the few, but it had no beaming glance for the wants of the multitude; it commanded religious conformity, but allowed no inquiry regarding intelligible union; it prescribed faith, but prescribed the exercise of the intellect; it demanded the fruits of religion, but neglected to scatter its living seed on the soil; it expected loyalty from stern proclamation, and virtue from penal enactments, and peace from gleaming swords, but it explained not the salutary genius of constitutional law, it exhibited not the well-spring of true morality, it proclaimed not the grand motive of national concord—and it failed. Let it perish; for stern despotism is as much opposed to the interests of man, as it is at variance with the religion of God makes no provision for the heart, and therefore it has nothing in common with the gospel of love; it affords no scope for the intellectual faculties, and therefore it comes not from "the Father of lights;" its idealism is that of fear, and therefore it enters not into "the hope which maketh not ashamed;" it is a foul libel upon our glorious Christianity, to insinuate that its victories are achieved in the dark, or that it is indebted for its triumphs to the ignorance of the people. We are not the oracles of enigma; we deal in no equivocal riddles; we mutter not from the veiled mysteries which are known only to the initiated; light is our motto; love is our impulse; the knowledge of God and his Annointed is our aim.

But, whilst the departure of the despotic era, down the stream of time, gladdens us, and whilst we hope that it will never again spread its baleful shadow over these nations, we cannot overlook the consequences of its long dynasty: it has left behind it a sediment of multiform errors. From this mucilage, numerous embodiments of anti-evangelism are habitually arising; these range from the gross atheism, which, at once denies the being of God, and the immortality of the human soul, to the polished pantheism which finds God in everything, and makes all special revelation superfluous. Between these extremes, there are speculations, theories, doctrines, idealisms, without number. This consequence of the despotic era might have been expected: it was the reaction from blind faith to blind unbelief, the terrible transition from universal credulity to universal scepticism. The mind, surfeited and stupified by over-belief, threw off the load, and leaped amidst the regions of negation.

This, however, does not justify scepticism, nor remove the responsibility of free and intelligent agents; but surely it intimates the danger of the first step in a retrograde movement from the faith once delivered to the saints, and it also shows that the relation of one error to another is so close, that every wise man ought to be watchful, lest by a sure process he be drawn onwards in the fatal career to the vortex of utter infidelity, the region of sunlesss negation, and be left in the hour of his terrible necessity with no foothold when the earth reels from its centre, and no

star in the firmament, when the heavens are covered with the sackcloth of mourning over the funeral of time. Such a fearful issue, every man who has realised the great idea of a human soul, will earnestly depreciate; but it is the issue consequent upon voluntary departure from, or voluntary neglect of, the great principles of that

benign economy under which the human race are placed.

Youth appreciates beauty; it is the appropriate season for the action of the tender, the sublime, and the grand upon the mental vision. The soul is then pliant; it readily receives impressions from external objects; and descriptions of the beautiful, by a skilful pen or pencil, are then conveyed to it with comparative ease: hence that class of writers who elaborate the ideal philosophy, and profess to have discovered the beautiful, the true and the good, without the aid of any supernatural revelation, construct their lucrubrations so as to captivate the young, and to win from their ranks the disciples of the superficial school. These men avoid all reference to Christianity, except when they stumble upon a text which illustrates some favourite dogma. Occasionally, indeed, they compliment the sincerity of Christians, but it is in a manner which leaves the impressions that they pits the weakness which receives and credits the special teachings of the New Testament. They are loud in their praises of 'nature' and eloquent in their descriptions of her beauty and poetry; but these laudations are so uttered, as to imply that the followers of the Nazarene are shut up to a narrow circle of cold doctrines, which, instead of warming the heart and elevating the understanding, have invaiably the contrary effect. Now, instead of opposing theory to this implied censure, we affirm that, by the aid of evangelism, we can, not only soar with them to the altitude of their ideal beauty, but that it will give us wings

to penetrate regions far beyond their loftiest conceptions.

How beautiful is nature! What exquisite pictures does she present to the eye! Behold her emerald carpet, interwoven with a thousand flowers, whose leaves are tinted with a thousand hues, and whose odours perfume the passing breeze; her fertile valleys, rewarding the hand of industry with wealth more valuable than ever sparkled in the tiara of monarchs; her vast forests, whose rustling leaves and waving branches, in harmony with the winds of heaven and the notes of birds of beauteous plumes, produce one of her own inimitable concerts; her crystal streamlets, softly stealing over the greensward, and kissing the root of many a gentle flower; her mighty rivers, now moving slowly over level regions, and imparting fertility in their procession—now rapidly, in accordance with the declivity of the land, whilst her waters glitter in the beams of the brilliant sun-now rushing with irresistible fury over the rock-ledge, and forming the earth-shaking cataract, whose spray sparkles against the horison with all the glories of the prismatic fires—and now, after the toils of the passage and the chafing of the fall, passing solemnly to the bosom of the great ocean, to mingle with its waters, like an old man, after the race, and struggle, and stunning events of his journey, carried to the grave, that his dust may mingle with that of his fathers, her majestic mountains lifting their summits above the region of storm and shadow, and covered with eternal snow and sunshine, as if to present a throng of purity and light, inviting angels to descend and reign; her annual procession of winter, spring, summer, autumn, the royal four that she has delegated to bear rule successively over her children, and in turn to bless them with appropriate gifts: her mighty resovoir of water, whose liquid arms interlink the nations, and bear the produce of one continent to another, for the purpose of amicable interchange—that great sea which now sleeps to the lullaby of the zephyr, placid as an infant's cheek, which has never been stained by sin, and now roars with the voice of seven thunders, and tosses its mountain waves among the flying clouds of heaven, whilst the strongest navies are helpless before it, as a shell of glass beneath the foot of a giant, or a gossamer across the path of a careering lion; her glorious sun pouring light and life

throughout her wide dominions; and her midnight sisterhood of stars studding the blue concave like gems upon the forehead of night, and singing in mystic poetry "the music of the spheres!"

Thus far we go with the class of writers under review; nay, we not only concur in the opinion that the lessons taught by the material revelation are valuable, but we have uniformly urged the duty of eliciting those lessons. But when they intimate that this is the only revelation required by man, and that he is capable of deducing a sufficient argument for virtue and morality from these beautiful paragraphs in the great book of nature, we decidedly object. Having gazed upon this sublime scene, the idea of causation immediately occurs to us. We ask, "Who is the creator of this immense field of beauty and sublimity? who is the limner of this magnificent picture? and what substantial thoughts are we to attach to the oft-recurring phrasenature?" If it be intimated that the word is only a reverential synonyme for the works of God, we reply, that what is gained to the spirit of reverence by its use, is more than counterbalanced by the loss suffered by sound philosophy. Nature is not a cause, but an effect: it is not the author, but the book; not the artist, but the picture: and we think that true reverence will suggest the duty of bowing the knee to the invisible cause of all this visible beauty. But does the latter tell us how he may be found, or answer the inquiry. How may we approach him with the certainty of acceptance? Our idealist, who pass by the New Testament as they would an almanac past date, have no satisfactory reply. They tell us, indeed, that the Creator is merciful and good; but without challenging the proposition, we have a right to demand the name of their informant. It is unmanly to conceal the source of this intensely important doctrine. Either they have obtained it from the book they despise or they have not. If they have, it is cowardly to kindle their lamps at our altar without acknowledgment; if they have not, then nature is their teacher; but if so, surely we may discover the doctrine as readily as they, for our attachment to Isaiah and Paul has not blinded us to the lessons of the season and the zodiac.

Let us, therefore, see how the matter will stand when the God of life, light, and truth, is reverentially seen creating all this visible beauty, and appealing by it to the faculty in man which he has formed expressly to realize it. Our mental conception of the beautiful is the action of a power with which he has endowed us; and though the eye—the sensible medium of communication between material beauty and the understanding—those pictures are conveyed which we denominate beautiful. it dishonour man to acknowledge this and to glorify God in his works? We have spoken of the green earth, but who gives it this agreeable colour? We have pointed to the flowers that adorn it, but so did our Redeemer, whose name is shunned as the symbol of religious fanaticism. "Consider the lilies of the field," said he, "how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory, was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" We have alluded to the fertile valley: "God giveth the increase." We have directed attention to the forest, with its rustling leaves and waving branches, among which the breeze makes music: "The trees of the Lord are full of sap: the cedars of Lebanon which he hath planted. He maketh the clouds his chariot; he walketh upon the wings of the wind." We have referred to the crystal streamlet: "HE brought streams out of the rock, and caused the waters to run down." We have pictured the mighty river in its course; "Thou didst cleave the earth with rivers." We have called attention to the majestic mountains: 'Who hath weighed the mountains in scales, and the hills in a balance? By his strength he setteth fast the mountains." We have glanced at the regularity of the seasons:

"The day is thine, the night also is thine: thou hast prepared the light and the sun; thou hast set all the borders of the earth; thou hast made summer and winter He reserveth unto us the appointed weeks of the harvest. The north and the south: thou hast created them. Tabor and Hermon shall rejoice in thy name. And the Lord said, "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." We have viewed the great ocean with its characteristic changes: 'Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them. And Jesus arose and rebuked the winds and the sea, and there was a great calm." And we have gazed upon the light of the brilliant sun, and the midnight host of stars: 'Goo made two great lights: he made the stars also; he commandeth the sun, and spreadeth out the heavens, and maketh Arcturus, Orion, and Pleiades, and the chamber of the south: he telleth then all by name.'

On a review of all these inspired utterances respecting the grand, the sublime, the attractive, which meet our eye as it sweeps creation, and blend into one gorgeous picture of unequalled splendour, are we not constrained to exclaim with Zechariah, in reference to the glorious Being who placed it in the fields of space, "How great is HIS beauty!" How much do they not lose who are satisfied with admiring the furniture of this outer court of the great temple, but have no heart-swelling desire to penetrate the arcynum—to lift the veil, that they may reverently look upon the ineffable Light and Life who gave existence, colour and finish to this magnificent picture, and hung it up in the gallery of the universe for the study of its intelligent

inhabitants!

But by what process of reasoning have we reached the conclusion, that He whose inexaustable mind poured out these treasures of beauty, is favourably disposed towards us? It is not written upon the heavens that 'God is love:' for, with all their beauty, they are sometimes vocal with terrific thunder, and lit up with the fiery glare of the blasting lightning. It is not inscribed upon the clouds: for, with all their variegated drapery, they are sometimes charged with the pestilence that walketh at noon-day. It is not engraved upon the mountain summits; for, with all their magnificence, they sometimes belch out the destructive lava, and scathe with blackness extensive fields covered with food for nations, whilst man and beast are licked up by the desolating fire-tongue, as the dry stubble after the harvest. It is not inscribed upon the surface of the earth: for, with its motherly care to nurse its myriad children, it sometimes reels like a drunkard, and rocks from its centre, whilst its granite jaws open to devour whole cities with their shrieking and doomed inhabitants. And it is not impressed upon the great deep; for with all its occasional serenity, it sometimes plays with human life as a lion with a kid, and engulphs the pride of nations in unfathomable caves.

How, then, shall we decide with certainty regarding the moral character of the omnipotent God? Will philosophical idealism help us in this difficulty? We are entitled to press this question, for if it wish to disciple us, we would have a reason to sway our minds, and determine our resolution. It professes the highest degree of intellectuality; it affects the ethereal in its mental flight, so that our request should not involve it in perplexity. But the oracle is dumb! Let us leave it in the valley, then, and by the aid of evangelism, ascend the mountain where Jesus instructs his disciples. Hark! He, too, discourses about visible phenomena, and gathers texts from the flowers, the fig-tree, the mustard-seed, the vineyard, the sower, the tares and the pearl; but he throws a new and wonderful light around creation by the utterance, 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' This solves the mystery, and removes the difficulty—this is the key that opens paradise, and the

light which clothes heaven in the soft beauty of reconciliation—this is the doctrine of doctrines, the central force which sets in motion the divine machinery of redemption. We stand amidst its influence, and look upon the heavens as our native skies, and upon God as our Father in Christ. We gaze upon the beauties of creation, and feel them doubly beautiful; for our Father built the world, and furnished it with all its glories, that it might be the scene of our redemption, and spiritual education, and training for eternity; and, gazing devoutly and adoringly upon Christ who interposed for us when He foresaw our moral wreck upon the shores of time, we thankfully exclaim, 'He is altogether lovely.—Hogg's Instructor.

RELIGION OUR HIGHEST GOOD.

RELIGION is intimately connected with the best interests of the human race: and every advance made in the knowledge of its doctrine, or in the administration of its discipline, must be favourable to those interests. To religion, even under its pagan form, both art and science are indebted. It was the achievements of the gods, that woke the harp of Homer; it was the statues of the gods that employed the chisel of Phidias; it was the portraitures of the gods that embodied those touches of the pencil of Appollos. Hunger, cold and nakedness, may call forth mere physical energy, but the inspirations of genius result from sublimer stimuli, and require both motives and modes from an incorporeal world. Those motives and model revelation furnishes in a higher degree and of a holier kind than were ever elsewhere furnished; and the scholar is now encouraged in his efforts and in his anticipations by the indications of Providence as well as the language of prophecy, since it is impossible for him not to see, in the light the Bible sheds upon his prospects, that great and benign results must follow from the operation of that moral machinery which is beginning to bear upon the world. It has been truly said that science is the handmaid of religion; and it may be truly said that religion, especially revealed religion, is the patroness of science; for, though its direct object is to make man holy, in effecting this it cannot fail to make him wise also. Without regard to rank or condition, the Bible furnishes both the means and motives to improvement, in whatever language it is read, and far as its editions circulate. Embodying a system of history the most authentic and the most ancient, a system of morals, the most pure, and of theology the most sublime, it carries this epitome of universal truth to every cottage, bringing its quickening and mighty influence to bear on the native elements of individual character, as they exist in all the varieties of a changeful and scattered population. Its specimens of composition are as finished as its maxims of wisdom are profound. The study of it, therefore, must tend to purify the taste as well as they heart, to fix the habit of investigation, and to sharpen the appetite for knowledge: nor is it possible that any kindred or nation should continue either ignorant or degraded among whom it is studied and revered; and it is now preceptible that the sphere it fills is rapidly enlarging, and that the influence it exerts is becoming more extensive and decided .- Dr. Dodd.

THE INFLUENCE OF MAN OVER MAN.

The world is filled with the countless and interlacing filaments of influence, that spread from each individual over the whole surface and framework of society. The infant that lies wailing and helpless in the arms of its mother, is already wielding an influence felt through the whole household, by his fretfulness, disturbing, or by his serene smiles gladdening that entire home; and as with added years his faculties are expanded, and the sphere of his activity widens itself his influence increases; and every man whom he meets, much more whom he moulds and governs, becomes the more happy or the more wretched, the better or the worse, according to the character of his spirit and example. Nor can he strip from himself this influence. If he flee away from the society of his fellows to dwell alone in the wilderness he leaves behind him the example of neglected duty, and the memory of disregarded love, to curse the family he has abandoned. Even in the pathless desert he finds his own feet caught in the thorus and entangled web of influence that bound him to society, and his cords remain wherever he was once known, sending home to the hearts that twined around him sorrow and pain. Nor can the possessor expect it to go down into the grave with him. The sepulchre may have closed over him, and his name may have perished from among men, yet his influence, nameless as it is, and untraceable by the human eye, is floating over the face of society. As, in the external and visible world, the fall of a pebble agitates, not perceptibly indeed, yet really, the whole mass of the earth: thus in the world of morals every act of every spirit is telling upon the whole system of moral beings, to which God has bound No man leaves the world in all things such as he found it. The habits which he was instrumental in forming may go on from century to century an heirloom for good or for evil, doing their work of misery or of happiness, blasting or blessing the country that has now lost all records of his memory. In the case of some, this influence is most sensible. Every age beholds and owns their power. Such men have lived. The church yet feels throughout all lands the influence of the thoughts that passed, perhaps in the solitude of midnight, through the bosom of Paul, as he sat in the shadows of his prison, an old and unbefriended man; thoughts which, lifting his manacled hands, he spread in his epistles before the eyes of men, there to remain for ever. They feel the effect of the pious meditations of David while roaming on the hill-side, an humble shepherd lad; of the family piety of Abraham, and of the religious nature that trained up the infancy of Moses. Every nation is affected at this moment by the moral power that emanated from the despised Noah, as that preacher of righteousness sat among his family, perhaps dejected and faint with unsuccessful toil, teaching them to call upon God, when all the families of the earth besides had forgotten him. And if the mind, taking its flight from the narrow precincts of these walls, were to wander abroad along the peopled highways, and to the farthest hamlets of our own land, and, passing the seas, to traverse distant realms and barbarous coasts, every man whom its travels met, nay, every being of human mould that has ever trodden this earth in earlier ages, or that is now to be found among its moving myriads, has felt or is feeling the influence of the thoughts of a solitary woman, who, centuries since, stood debating the claims of conscience and of sin amid the verdant glories of the yet unforfeited paradise. - Williams.

"FRIEND DON'T SWEAR."

Upon going into a grocery-shop a few days since, the first thing that met our gaze was the above sentence printed in large capitals, and posted up in a conspicuous place.

Those three short words were suggestive: - First, they gave undoubted proof that some one connected with the shop was a man who had not forgotten God's injunction, not to take his name in vain. Second, they showed that he wished others to remember the same injunction. And third, they showed, we thought, that he had taken a very good way to give them a warning to that effect. There was nothing harsh about it-perfectly cool and mild-indeed, something pleasant, "friend, don't swear,"-just as though a peculiar interest was felt in each individual who might read it. It might have read, "No swearing allowed in this room," "All profanity forbidden here," or any other peremptory command: but we doubt whether either would have accomplished as much as the simple request, "Friend, don't swear." Would it not be well if, in reproving all kinds of iniquity, we were to use more mildness and not so much denunciation? One thing we particularly noticed about this little sentence was, that it never seemed to countenance in the least any species of profanity or irreverence. We have known some good men, indeed Christian men, who, of course, would not for the world swear themselves, but who, nevertheless, would seem very much delighted with a well-told story, even though it did not want an oath, and would laugh heartily at a joke, even though a serious subject were the butt of it. But this sentence, on the contrary, had the same solemn, gentle admonition for all such, "Friend, don't swear." We were informed that the effect of this silent yet ever-speaking little sentence of truth was most happy; that although frequented by all classes of men, an oath was rarely heard in the shop.

As we turned to leave we could not but wish that those three words might be posted up in every place of public business or resort, in all our shops, on board our

steamboats, and in our railway carriages.

But, above all, we longed for such a purity of public sentiment, that the face of every respectable man should bear on its very lineaments such a legible and unmistakable "friend don't swear," as should effectually awe down the terrible profanity which is so all-abounding, that the awful swearing, because of which the land mourneth, might entirely and for ever cease.—Christian Treasury.

REPRESENTATIONS OF RELIGION IN THE BEST NOVELS.

By common consent (says the *Puritan Recorder*,) Dickens and Scott would probably be selected as novelists, the moral influence of whose writings is the most unexceptionable. Dickens is even commended as a public benefactor, on account of the healthy stimulus which his writings are supposed to give to the best sympathies of the heart. And yet what are the representations which these writers make of religion?

In David Copperfield, Dickens introduces to us a man named Murdstone, who

married for property, and by sternness and morose severity, aided by the same characteristics in a maiden sister, to whom he gives the rule of the house, breaks the hearts and destroys the lives of two wives in succession. He also treats David, his wife's son, with cruelty, and after his mother's death puts him to a low business, washing bottles. This man and his sister are described as professedly pious persons, and there sternness is explicitly declared to be the result of their religion. By this man, David was sent to school to a master, who combined all that was tyrannical to his scholars, with unfaithfulness as a teacher, and unscrupulous cupidity. This schoolmaster, also, is described as a pious man. Later in the story, David finds him the warden of a penitentiary, diligently engaged in imparting religious instruction to the prisoners: and two of the most consummate of villians, who have figured largely in the story, are described as his converts. In a word, all the characters in the story that are so painted as to awaken the

abhorrence of the reader, are described as professors of religion.

Let us turn to Scott, the other boasted author of novels of unexceptionable moral character. In Rob Roy, the heroe's father is a merchant, having no ideas beyond his ledger, stern, and void of the common feelings of humanity. His son, on his return from France, expresses disinclination to engage in mercantile pursuits; the father coldly tells the son, that he may have a month to decide, and if he persists in his refusal, shall be turned out of doors, and his cousin, a Papist, established in his place. During this time, the father says nothing to the son, shows no affection, moves before him in distant coldness; the son expresses no change of purpose, and the threat is executed to the letter. The father is described as a Dissenter, and his conduct is declared to be the result of his religion The son afterwards engages a Scotch servant, Andrew Fairservice, a most rigorous Presbyterian, a sanctimonious reader of the Bible, and observer of the Sabbath, but supremely covetous, and never letting slip any opportunity to steal from and defraud his master. Afterwards, through the frauds of the young Papist whom he had taken into his service, the father becomes embarrassed, and is expected to fail. We are then introduced to a merchant in Glasgow, who had been the most fawning and obsequious of his customers, who, at the first intimation of his embarrassment, imprisons his agent, and proceeds with the utmost rigour. This Glasgow merchant is described as an elder in the kirk, and his zeal in religion and his attendance at church are very fully described.

The story of Killenworth, is founded on the tradition that the Earl of Leicester, in the hope of wedding Queen Elizabeth, imprisoned his wife in a country house, under the care of Anthony Foster, and finally caused her to be murdered. This Foster is described in the novel as a crabbed, mean-spirited scoundrel, void of all taste for literature and elegance, burning a whole library for kindlings, sordidly avaricious, and, for money, aiding in the lady's murder. He also is described as a strict Presbyterian, constant in all the worship, and exercised in all the religious ex-

periences of the sect.

These are specimens of the manner in which Scott and Dickens usually exhibit Puri'an's n, Presbyterianism and, indeed, all experimental religion. They associate it with the lack of all the genial affections of humanity, with repulsive and forbidding sternness, with avarice and meanness; and all this odiousness they exhibit as a usual concomitant and result of religion. There is little hazard in asserting that such novels have done more to undermine the belief in the reality of a change of heart and spiritual communion with God, and to destroy reverence for the Bible, than has been done within the same period by Tom Paine's Age of Reason.—Christian Treasury.

THE RELIGION OF THE AGE.

The age boasts of its religion as part of its product. With many, religion is mere philosophic speculation upon truth connected with man's soul. With others, it is the seemly discharge of all relative duties. With others, it consists in admiration for the Bible, as a book of literary excellencies. With others, it consists in bustle and outward zeal. In all, it lacks life, that deep, intense, glowing life, which so marked it in earlier time. Its root is not in the conscience, but in some outer region of the soul, which does not bring us into close and living contact with Jehovah himself. It is a thing of the imagination, or of the intellect, or even of the affections, but not of the conscience. There can be no religion which has not its seat there. The hindrance to living religion is the want of a "purged conscience:" and till the conscience has been purged from dead works, there can be no real religion, no true service of God. How little is there of conscience in the religion of the day! Hence that lack of simplicity, of freshness, of serenity, which we should expect. Hence its hollowness, and noisy shallowness.

The religion of the day is an easy-minded religion, without conflict and wrestling, without self-denial and sacrifice: a religion which knows nothing of the pangs of the new birth as its commencement, and nothing of the struggle with the flesh and with the devil, day by day, making us long for resurrection deliverance, for the binding of the adversary, and for the Lord's arrival. It is a second-rate religion: a religion in which there is no largeness, no grandeur, no potency, no noblemindedness, no elevation, no self-devotedness, no all-constraining love. It is a hollow religion, with a fair exterior, but an aching heart—a heart unsatisfied, a soul not at rest, a conscience not at peace with God: a religion, marked it may be, by activity and excitement, but betraying all the while the consciousness of a wound hidden and unhealed within, and hence, unable to animate to lofty doing, or supply the strength needed for such doings. It is a feeble religion, lacking the sinews and bones of hardier times: very different from the indomitable, much-enduring, storm-braving, religion, not merely of apostolic days, but even of the Reformation. It is an uucertain religion, that is to say, it is not rooted on certainty: it is not the outflowing of a soul assured of pardon, and rejoicing in the filial relationship between Hence, there is no liberty of service, for the question of personal itself and God. acceptance is still an unsettled thing: there is a working for pardon, but not from pardon. All is thus bondage, heaviness, irk omeness. There is a speaking for God, but it is with a faltering tongue: there is a labouring for God, but it is with fettered hands: there is a moving in the way of his commandments, but it is with a heavy drag upon our limbs. Hence, the inefficient, uninfluential character of our religion. It does not tell on others, for it has not yet fully told upon It falls short of its mark, for the arm that drew the bow is paralysed .- Rev. H. Bowmen.

Intelligence.

DUBLIN.

YOUNG MEN'S EVANGELICAL ASSOCIATION,

Wesleyan Chapel, Lombard-street.

The following are the list of subjects for the present month:—

for the present month:—
July 4th. Life of St. Paul—Mr. A.

Byrne.
July 11. Lecture—Life of Joseph—The
President.

July 18. Self-Culture—Mr. Michael Kelly.

July 25. The advantages derived from social intercourse—Mr. R. Quin.

The association meets every Friday evening, at eight o'clock, in the School-room adjoining the Wesleyan Bethel, Lombard-street, where young men of every evangelical denomination are respectfully invited to attend.

GEORGE WILKIN, Secretary.

YOUNG MEN'S ASSOCIATION,

South Great George's-street.

The object of this Association is—to promote the religious and intellectual improvement of young men, by the careful consideration of topics of practical importance in Biblical and General Literature, History, Science, Statistics, &c., either introduced by an original paper (the composition of a member), by Lecture, or by extracts from standard authors.

Subjects for the present month:—
July 7. Here and Hereafter—Mr. T.
H. Robinson.

July 14. Ancient Ninevah-Mr. Newcombe.

June 21. The Improvement of the Mind-Mr. Whittaker.

July 28. The Real and the Ideal-Mr. W. F. Irvine.

The Association neets every Monday evening, at a quarter past eight o'clock precisely. The attendance of young men is earnestly requested.

BROWN-STREET LIBRARY SOCIETY.

The annual meeting of the above Society was held on Tuesday evening, June 3rd, 1856, in the Freaching-house, Brown-street. The house was crowded in every part by a highly respectable audience. The business commenced with an anthem, which was sung with good taste by a choir, specially suited for the occasion, assisted by an instrumental accompaniment; after which the Report was read by Mr. H. Jones, secretary, and followed by the anthem "From heaven the loud the angelic song began." An address was then delivered by Mr. Joseph Trevor, vice-president. The remainder of the programme was composed of an address by Mr. G. T. Crothers on "History, its Study and Use:"the benefit of the Library Society, by Mr. William Price. The last address was delivered by Mr. J. Booth. president, the subject of which was-"Music."

The proceeds of the meeting to be appropriated to the purchase of books for the Library.

ENNISKILLEN

YOUNG MEN'S CHRISTIAN ASSOCIATION.

The first annual meeting of the Enniskillen Young Men's Christian Association

was held on the 5th of May, George Stewart Esq., in the chair. The Hon. Cavendish Butler, and the Rev. Messrs. Bradshaw, Willock, Crampton, and Murdock, took part in the proceedings. From the report which has just been printed we learn that the society has increased in numbers and labours, in a manner that is creditable to those who have managed it, and in bringing the society to its present position they have not been without both difficulties and discouragements, in the report the state, that "At our first appearance we were received coldly; many spoke to us as Eliab said to David, "I know thy pride, and the naughtiness of thine heart," yet, notwithstanding this manifestation of feeling, we had no reason to be moved from our purpose, for still we had a motive in the necessities of our case and in the condition of our brethern around us, therefore we have said, "What have we now done?—is there not a cause?" It is necessary to associate for prayer? Should we not meet together for the purpose of mutually improving and encouraging one another? Should we not endeavour to draw as many as possible from sinful companions and from sinful indifference into the bonds of a Christian brotherhood, that we might be united to each other in love and joined to Christ by faith?" This has been our object, although imperfectly carried out, as we cannot but acknowledge it has been, to advance each other in the knowledge of the truth and in the practice of vital godliness.

Young men at business, who are engaged the whole day, and being at liberty in the evening feel reluctant to employ their spare time in self-improvement, hence an idle habit is entailed, which, if not resulting in open wickedness, renders the mind vacant and the heart deprayed. This was felt by the originators of this Society, who endeavoured to afford intellectual pleasure joined with the hallowing influence of religion. In the Prospectus, which ence of religion. In the Prospectus, which was issued at the commencement, the of the town. We trust that the members

ourselves to young men who desire to improve themselves mentally and spiritually: these, of all denominations, are earnestly invited to unite with us. We address ourselves to the religious and respectable inhabitants of this town and its vicinity: we believe that the Association has only to be placed before you in its proper aspect to obtain your favour and support. We address ourselves to the ministers of different denominations, trusting that you will lend the influence which you have with your people to promote our interests, by persuading young men to join with us.' This appeal has been responded to by the classes addressed in it. A goodly number of young men have become members; many of them have left town, others have filled up their places, and at present, fifty names are on the roll. Although the effort is humble, yet we trust it may be most blessed in its fruit to God's glory.

Prayer Meetings have occupied our attention, together with weekly visitation and the distribution of Tracts, in which we were aided by supplies of Tracts from Mrs. William Arthur and Mr. William Carson, of this town, and the Rev. Thomas Millar, of Lurgan. Since the commence-ment six young men have been thus employed; five Prayer Meetings have been held weekly, with an attendance of fifteen and upwards at each. Some kind friends have given goods and cash, by which a few cases of distress were relieved. In this department we see reason for renewed exertion."

Lectures have been delivered during the past season, the attendance at which has been very large, and much good, it is believed, has resulted from them. A library has also been established in connexion with the Society: donations of books and money have been received, but not to the extent required, and those who take an interest in the welfare of the young men of Enniskillen, should most certainly provide them with a Library and following is contained: - "We address of the Association may be enabled to

carry out their efforts in the same spirit in which they have been begun, as is expressed in the conclusion of their report, which is as follows:—"we see much cause for humility on our part, and pray that we may be assisted by grace Divine to help each other on in our heavenward path: and, though our influence may not be great, we may adopt the poet's language, and the Committee earnestly desire that it may be embodied and illustrated in the lives and actions of all the members:—

"Talk not of talents; what hast thou to do? Thy duty be thy portion—five or two: Talk not of talents; is thy duty done? Thou hadst sufficient, were they ten or one. Lord, what my talents are, I cannot tell, Tillthou shalt give me grace to use them well. That grace impart, the bliss will then bemine But all the power and all the glory thine."

LONDONDERRY.

The Young Men's Christian Association is at present in active operation and numbers 80 members. Of these 55 are "active", and 25 "honorary" members. The active membership consists of such

young men as are elected in accordance with the rules, and who are competent to take part in the meetings of the association, and have a right to vote in the proceedings In connexion with the association, there is a good News-room well supplied with papers, a large number of valuable periodicals, &c. Honorary members subscribing 10s. 6d. per annum towards the funds, have the use of this room, with the privilege of attending the various classes, but have not the right of The association is at present in a very prosperous state. Numbers of young men, seeing its advantages are joining almost every night of meeting, and it is hoped that next month upwards of 100 will be in connexion with it. Arrangements are also being made for the admission of a class of junior members at a low rate of subscription.

There is at present in operation a Bible class, in which the members take greatinterest, held every alternate Monday evening, at 8 o'clock—Prayer Meetings every Sabbath morning at 8 o'clock, and a Recitative Class every alternate Monday evening at 8.

THE LOVE OF MONEY.

Robert Hall once wrote the word "God" on a small slip of paper, showed it to a friend, and asked whether he could read it. He replied, "Yes" He then covered the word with a guinea, and again asked, "Can you see it?" and was answered, "No" He did this to show his friend how easy it is for the world to shut out of the mind a sight and sense of God. A very small object placea immediately before the eye will prevent it from seeing the sun. This object thus placed does not extinguish its light, nor destroy its existence; it is still in the heavens, diffusing its light through the whole solar system, though the eye of this solitary individual does not see it. He may imagine that the object near his eye is larger than the sun, but still it is a very small particle of matter. The love of gold may so fill the mind that there is no place left in it for the great God of the universe. In the view of such a mind, a guinea is larger than God. This fact furnished the following query: Does the world, or God, hold the highest place in our hearts? Which is the largest to us,—a guinea, or God?—Puritan Recorder.

Correspondence.

On the suggestion of many esteemed friends we have dropped the word "Irish" in our "Title," and we trust this change may obtain for us an increased circula-In future we cannot notice the proceedings of any society in our Intelligence oftener than once in the quarter; and we would respectfully ask that the "Secretaries," or Members of Young Men's Associations would furnish us with an account of their progress once in the quarter or half-year, and we would impress upon our correspondents the importance of making their communications as short and comprehensive as possible.

The pages of this Magazine will be open to correspondence that relates to young men or Young Men's Societies, whether religious, literary, or scientific.

All communications to be addressed to Charles Morgan, 22, Marlboro-STREET, DUBLIN, on or before the 20th of each month. The secretaries of all Young Men's Associations are hereby authorized to act as special agents for this Magazine in so far as they may be pleased to do so, and all societies furnishing at least twelve subscribers will receive one copy of each number free.

TO THE EDITOR OF THE "YOUNG MEN'S | means that are in accordance with the MAGAZINE,"

Maghera, Jine 18th 1856. DEAR SIR-Having read with interest in your Magazine, the progress of the various "Young Men's Christian Associations," which it is the object of your useful magazine to promote I am delighted to see such institutions flourish, as they are the means of diffusing a large amount of information to the town and neighbourhood in which they are established. About two years ago, a few individuals in this town, impressed with the benefit of Young Men's Christian Associtions succeeded in forming an association: and although at first it numbered only five members, I rejoice to say, that it has increased to thirty, and would fondly hope that it will increase until it shall be established on a still more permane t basis. The object of this society, as set forth in the rules, is the "improvement of the moral and spiritual condition of young lation. men by the efforts of the members in the sphere of their daily calling, by devotional A MEMBER OF THE YOUNG MEN'S meetings, Biblical instruction, the diffusion of Christian literature, or by any other

Scriptures." At the private meetings, essays have been read on different religious subjects, and public lectures have been given on the following subjects:- The life of Napoleon Bonaparte-Rev. H. B. Wilson, Cookstown.

Geology-Rev. Alex. Montgomery, Magherafelt.

Prophecy-Rev. Joseph Barkley of Carnmoney.

America-Rev. Jonathan Simpson, Portrush.

English Poets-Rev. R. M'Kinnev, Missionary to New Zealand.

Rocks, and their Records-Rev. J. Fitzpatrick, Kilera.

The Press-Rev. W. C. M'Cullagh, Ballysillan.

From the manner in which these various subjects have been treated a great amount of information has been imparted. Wishing your valuable Magazine a wide circu-

I remain yours truly, CHRISTIAN ASSOCIATION.

The Young Men's Magazine,

ANI

JOURNAL OF YOUNG MEN'S SOCIETIES, FOR THE PROMOTION OF RELIGION,
LITERATURE. AND SCIENCE.

No 8.

AUGUST, 1856.

Vol. I.

MODERN INFIDELITY.

Bigotry is intolerant; Infidelity is unreasonable. "The fool hath said in his heart there is no God." "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." Superstition degrades Christianity; Infidelity denies it. We are all Infidels in respect to some subjects; we can place no faith in the numberless vageries that have been entertained and promulgated by thousands of our fellow-men in the present and past ages; but the Infidelity which we wish to point out and condemn, is that which, in the present day, would do away with Christianity in every form and development, and that denies the truth of revelation, the all-pervading providence of God, and even the very existence of Him "by whom we live, and move, and from whom we have our being." The Cross of Christ has been to the Jews a stumbling block, and to the Greeks foolishness. Nor has true religion ever been without its deadly foes; through ages it has had to contend with the most bitter and determined opposition, and frequently, indeed, have theoretical discoveries been made that were intended and expected by their authors to annihilate Christianity, and yet, it lives and

Truly if it had not had Truth on its side, it could not not have resisted so long, the united efforts of argument, persuasion, and force. But, the religion of the Bible has been subjected to a great variety of opposition; the citadel has been attacked at every point and by every means of assault; the enemies of Christianity have, at various times, laid hold upon everything that was likely to serve them, Astronomy, Geology, and History; Science, and Literature, have all been at times besought to lend their influence to overturn the great truths of the Bible, and to prove that Christianity is without authenticity; but these have all declined, most decidedly, to help the Infidel, and there is nothing left him but to submit to the truths of revelation, or say in stupid bigotry, I will not be convinced. The Infidelity of the present day, is very different from that of the past; we must admit, that there have been men of giant intellect and great ability, who have laboured in the past, and with too much success, to undermine and destroy Christianity. But it is very different in the present day. The secularists and free thinkers of our time, have, neither intellectual greatness, philantrophic effort, or moral purity to recommend them, they are the mere babblers of society, harpers upon strings, that have been long broken : and while professing to be guided by reason; in spite of reason, and common sense, characture that Christianity, the principles of which they are totally ignorant of, we have heard some of their acknowledged leaders in their greatest efforts, and from them we heard nothing to recommend their principles either to our understandings or our hearts; we have heard Mr. Holyoake represent what he called religion, as a system of falsehood and imposition, but what he described was no more like Christianity, than night is like day; and yet there are those who will applaud such sophistry, and follow such leaders, but we believe their devotion to "secularism" is nothing more than their love to sin and their hatred to holiness. Infidelity in the past has professed to benefit in some material way the condition of mankind, but the modern species of Infidelity, that supported by the Holyoakes and Barkers of the present day, proposes little more than to relieve us from our allegience to God, and to subvert those principles which lead us to do good to all men, as we have opportunity. They would close our hospitals and charitable institutions, and dry up, if it were possible, the very fountain of human kindness and sympathy. Christianity is a great reality, a living vital principle, that regulates and controls all our actions in time, and leads us to look forward to the enjoyment of another, and a better world beyond the grave.

We come to God beleiving that he is the rewarder of those that diligently seek him, and that we must all appear before the judgment seat of Christ, that every one may receive according to the deeds done in the body, and feeling and knowing our own sinfulness and guilt by nature and practice, we come to God by that new and living way which he hath opened up for us by the death and resurrection of the Lord Jesus Christ, and believing, that as our great High Priest and elder brother, he hath ascended up on high and ever liveth to make intercession for us; in all the trials and troubles and afflictions to which frail humanity is heir to, we can come to him for guidance, comfort, and consolation, and in the hour of death we can triumph over sin and satan, and commending our spirits to Him who gave them, pass from time to eternity, with the full hope of a blessed resurrection.

But Infidelity, Secularism, would deprive us of all these hopes and give us nothing in return. Modern Infidelity is a system of barren negation, a condition of open rebellion against that Christianity which demands from all men acceptance of its principles, and submission to its claims. Men do not become Infidels at once, we have had numberless instances of men undecided in character and principle, or rather inclined to Infidelity, set themselves carefully and deliberately to consider the claims of Christianity, and we believe that in every instance, where the enquiry has been entered upon with a sincere desire to know the Truth, that it has resulted in a thorough acceptance of the Bible, as the rule of the Living God, and its principles and precepts as the rule of life. How is it then, it may asked, that we have so many Infidels in the present day? We believe that it is very easy accounted for, just in the same way that we account for the existence of the wicked of any class. Infidelity. we believe, is but a low step in that downward and destructive career, which man left to himself, would in almost every case pursue, and we have no hesitation in stating that we do not believe that there exists, at the present day, one single individual whose Infidelity is is the result of thorough conviction, or who is able to give a good reason for the want of that Hope which as a Christian he might enjoy. Where is the young man who has becme an Infidel all at once, who by one step has passed from professed christianity to professed infidelity? Such an one is no where to be found. Would it not be easy to trace the downward career and progresssive steps that we know, in many cases, have led to the denial of religion as revealed in the word of God? See that young man, who, but a month ago, with many prayers, was

sent forth from a father's happy home, to enter upon the battle of life; he has remembered a pious mother's last injunction -never to forget his Bible, or his God, but, while with regularity he bends his knees at a throne of grace, and reads a portion of God's word, he is beginning to feel the duty irksome, and satisfies his conscience, which is yet tender, by a hasty perusal of the Bible, and offering up of a cold and formal prayer; his Christianity has been frozen by the first cold blasts of winter: mark that young man! he has taken the first step towards Infidelity, and, in all probability, you will find him, in a short time succumb to the contaminating influence of the world, and the evil desires of his own heart. by relinquishing altogether the habit of secret devotion, and give up the service of God in the closet. There now, Satan, is a ready victim! There now, secularist is a willing scholar! Tell us not years after, when this young man avows himself an Infidel, that it is the result of conviction: no! it is the want of conviction; it is but the sheep wandering from the fold, and not being overtaken by divine Grace. lost to all eternity. But there is a blank; how shall we fill it up? What shall we describe as the history of that young man, during his long years of rebellion against God, did he find sin, all at once, to be that sweet morsel that he could roll under his tongue? Ah! no; conscience has had to be stifled, convictions overcome, warnings disregarded, youthful instructions forgotten, and the past shaken by a terrible effort from the recollection; the house of God has been neglected, the Sabbath profaned, the theatre and tavern frequented, vice and sin indulged in, the worst of company rejoiced in, first the power, then the truth of Christianity denied, revelation despised, and then comes your full blown secularist, or modern Infidel; he denies the providence, and doubts, if not altogether denies, the existence of God. Young men have fearful temptations to encounter; they would need, with earnestness, to seek for that grace, by which alone they can be kept from falling. Nor are those consequences to be ascribed altogether to the evil hearts of unbelief that are within us; while we must consider, as the chief source of that Infidelity, which obtains in the present day, the natural enmity that is in the heart of man to all that is holy and good, yet, there are very many and strong helping causes around us; we might enumerate the temptations to sin which abound, or the corruptions of Christianity which exist, but we regret to have to admit that Christ is often wounded in the house of his friends; bigotry, intolerance and dissension in the church, are manifested continually, and among professed Christians, is there not a vast amount of inconsistency, coldness, and formality? Infidelity requires not only to be resisted, but opposed in the present day. The press has become a too-ready tool, and too effective, in helping to undermine, and destroy religion. Is it not a fact that the veriest trash sent from the press will sell by thousands, while works of a better class, will by their sale, scarce cover the cost of production. If we, for a moment, consider the infinite value of one immortal soul, we must surely be aroused to earnestness in endeavouring to make known the Truth as it is in Jesus, and, with all affection, to recommend that Christianity which we believe to be the embodiment of Truth. The privileges and blessings of the true Christian are very many, and his enjoyment in the service of God is genuine and real, but, Infidelity—what is it?

" A dark and cheerless system of unbelief, which orphanizes the whole creation, and robs man of his Father and his hopes. Where did it come from? It is the offspring of folly, for "the fool hath said in his heart, there is no God." Why should a man be an infidel? Will it make him any better? No. "For as a man thinketh, so is he." If he thinks he is poor, he will act like a poor man; and if he thinks he is a beast, he will act like a beast. Will it make him happier? No. Medicine to the sick? No. Clothes to the naked? No. Eyes to the blind? No. Legs to the lame? No. Hope to the mourner? No. Life to the dead? No. Who then needs the instruction of the infidel? The wise man? No. He is wise enough without it. The fool? No. For he is fool enough already, and has no need to say there is no God, in order to convince the world that he is a fool. The Christian? No. He would make a sorry bargain, to exchange God for chance, or a mansion in heaven for a narrow grave. Why, then, do infidels wish to spread their unbelief? Cannot a man come into the world without it? Yes. And laugh? Yes. And cry? Yes. And eat, drink, and sleep? Yes. And die, and be buried? Yes. What more can he do with it? Nothing. What advantage, then, is infidelity? None."

LORD-THOU-KNOWEST-THAT-I-LOVE-THEE.

It is a solemn thing to appeal to the knowledge of God. He sees every action; He hears every word; He knows every thought. Are there any of our readers that dare not appropriate the above language—that were they to appeal to the knowledge of God, must say—Lord, thou knowest that I hate thee. Oh! what a fearful prospect eternity presents to such, and heaven would be to them more terrible than hell; and yet, how many there are who know they do not Love God, while at the same time they would not say that they hate Him. They wink at their own conduct, and imagine that God may do the same; but they will find their mistake. Aye, they will come to know that it is a fearful thing to fall into the hands of the Living God.

HALF-HOLIDAY MOVEMENT.

It is admitted by all who reflect upon the subject, that this is an intense money making, and money loving age. The race for riches is run with terrible earnestness; men will endure any amount of danger, difficulty or hardship that they may be able to amass a little worldly wealth, that they may become rich and influential; and vet we do not find that this wealth and influence always brings with it happiness, and seldom, if ever, does it bring contentment. Whenever we forget that the object of our existence is not merely to make money, we have sunk below the level of intelligent and responsible beings, and have bartered away the most noble, and exalted privileges and capabilities, for that which can indeed render us but little happiness, and which, ere long, we must leave behind us. It is a positive fact that men, in a very large number of cases, absolutely forget the simple and imperative requirements of health, in their eagerness to make money; how many there are, who, for days, do not go outside their shop doors, and often, perhaps, for a whole week do not breathe the fresh air. There are those who insist, that for such the Sabbath is given as a day of rest and enjoyment, not Holy resting as God requires, but a day to be spent, just in keeping with the manner in which they have spent the whole week—in hurrying after pleasure. Talk of such persons enjoying the works of nature and being led by them to look up to "Nature's God;" we say they cannot enjoy such pleasure. Theirs is merely a spasmodic effort, and not, we believe, a successful one, to shut out the occupations of the week for one day, and after having hunted over the country for "pleasure" and "rest," they return wearied, excited, and, frequently, quite dissatisfied. Now we freely admit, and more, we insist upon it, that every individual should have a portion of their time set apart to rational and healthy enjoyment and recreation, and that a portion or portions of the week days ought to be given to this purpose. By common consent, Saturday has been the day selected as that upon which men should be permitted to withdraw from their labours earlier than usual, and upon which, they might enjoy that relaxation, and recreation which are so necessary to their health and happiness. There are very many and powerful reasons why we should select the afternoon of Saturdays as the time for the above object. We are glad that so many

employers have already given the Saturday afternoon to their servants, and hope that more shall feel it to be, not only their duty, but their interest to adopt the same plan. A writer in *Hogg's Instructor* says:—

"There are few who look back to their schoolboy days with regret, that do not, at the same time, remember their Saturday half-holiday as one of the most pleasurable periodical eras of life. Its origin may be traced, in English history, about four hundred years beyond the reign of William the Conqueror. In his reign, in England, it was customary for the serfs, or vilains, to cease labouring on Saturday at noon, and to refrain from work till Monday at daydawn. A bell tolled, on each Saturday, at the time mentioned; and henceforward, till twelve at night, religious duties, together with the pastimes allowed by the church, were the only things that engaged public attention. In Scotland, we have not been able to mark its existance earlier than the time of William the Lion, whose renown is so intimately blended with ecclesiastical lore, by his erection of the Abbey of Aberbrothock. In 1199, the pope sent a legate to William, for the express purpose of presenting him with a sword, whose sheath and hilt were of gold, and set with precious stones of inestimable value. This gift was accompanied by a hat or bonnet, 'made,' says Hollinshed, 'in manner of a diadem of purple hue, in token (as it should mean) that he was Defender of the Church. Many indulgences and privileges,' continues the same old chronicler, 'were granted at the same time by the pope, for the libertie of the Church of Scotland. It was ordained also, the same time, that Saturdaie should be kept as holadaie from noone forward; and great punishment appointed for them that transgressed this ordinance, in doing any bodily work from Saturdaie at noone untill Mondaie in the morning'

"Under the title of 'Saturday Afternoon,' N. P. Willis, the celebrated American poet, has the following beautiful and spirit-stirring lines:—

I love to look on a scene like this,
Of wild and careless play,
And persuade myself that I am not old,
That my locks are not yet grey;
For it stirs the blood in an old man's heart,
And it makes his pulses fly,
To catch the thrill of a happy voice,
And the light of a pleasant eye.

I have walked the world for fourscore years, And they say that I am old—
That my heart is ripe for the reaper, Death, That my years are well nigh told. It is very true—
I'm old, and 'I bide my time;'
But my heart will leap at a scene like this, And I half renew my prime.

Play on, play on, I am with you there, In the midst of your merry ring; I can feel the thrill of the daring jump And the rush of the breathless swing, I hide with you in the fragrant hay, And I whoop the smother'd cail.

And my feet slip up on the seedy floor, And I care not for the fall.

I am willing to die when my time shall come, And I shall be glad to go; For the world, at best, is a weary place, And my pulse is getting low. But the grave is dark, and the heart will fail, In treading its gloomy way; And it wiles my heart from its dreariness, To see the young so gay.

"The keeping of the Saturday afternoon as a holiday seems to have originated in an anxiety on the part of the early Christians, to commence the Lord's day—in other words, the Christian Sabbath—in a proper spirit. The English Saxon's were very rigid on this point. The constitution of Withred, king of Kent, and of the council of Berghamsted, A.D. 697, defined the limits of the Lord's-day to be from sunset on Saturday evening to bedtime on Sunday night. Indeed, Withred decreed, that if a servant did any servile work, by order of his master, any time from sunset on Saturday till after sunset on the Lord's-day, the latter was to be fined the sum of eighty shillings. Nearly three hundred years later, in 967, King Edgar, in his ecclesiastical laws, still farther augmented the Lord's-day, by declaring it to be 'from three o'clock on Saturday afternoon to the break of day on Monday.' The law of Canute, and of Edward the Confessor, on this subject, was expressed almost in the same words; and when William the Conqueror, by the defeat and death of Harold, at Hastings, in 1066, established the Norman line of princes in England, this was one of the enactments of English jurisprudence which he specially ratified and confirmed."

PORTRAIT GALLERY.

HUGH MILLER.

As we have been honoured with a few occasional personal interviews with the remarkable man who is to be the subject of our present sketch, we must satisfy the curiosity of our readers regarding his physique. When an author becomes famous, it is quite natural for the public (and not young ladies merely) to wish to know the particulars of his personal appearance. They are familiar with the characteristics of his mind, and they would also like to see the features of his face. Oh, for a portrait, which they may gaze upon, as a frontispiece to the handwriting which they diligently and admirably study! As the pupils of Pythagoras must have often earnestly longed to draw aside the veil which seperated them from the presence of the philosopher, in order that they might look upon the form in which such rare wisdom dwelt, and the countenance from which it beamed forth; so readers are intensely inquisitive about the personnel of a favourite author. They imagine truly that they will know the book better, if they also know the man.

The curiosity to which we have referred is remarkably strong in reference to those authors whose genius has educated itself, amid the most unfavourable circum-

stances, and with apparently the most imperfect and inadequate means, and shone forth irresistably beyond the obscurity and difficulties of the humblest and most untoward lot, producing—in the face of all obstacles—works, the fame of which will be lasting. Who would not rather have seen Robert Burns than Lord Byron?

We believe that there are few living literary or scientific men, about whose personal appearance so much curiosity is felt as about that of Hugh Miller, who came forth as a self-educated man from the quarry in which he had toiled as a stone-mason; yet, worthy to stand side by side with any contemporaries, who had been privileged since their boyhood with all books, teachers, and leisure desirable—a man whose genius grew perfectly unassisted—and so did his talents,

and so did his materials of knowledge.

Mr. Miller is considerably above the average height; his frame well and strongly built—though we are sorry to say that of late, owing to the severity with which he has prosecuted his studies, his health has been considerably affected. Yet, even when in the vigour of youth or early manhood, we cannot conceive him to have been an athlete. A sturdy and tenacious customer he would always be, yet wanting in buoyancy and elasticity. He would never be able to walk, run, leap, wrestle, or fight with the redoubtable Christopher North. The head (in spite of rough and sandy-coloured hair) and the face (in spite of whiskers of considerable bushiness) attests his genius. His eyes are like lamps of earnest and profound study upon every object to which they are turned. The whole countenance, though strongly masculine, has a femenine expression—yearning and tender. Coleridge (as we learn from his published "Table Talk") was wont to maintain that genius is femenine—meaning that there are several womanly qualities in its constitution; and to adduce, as a patent proof, the soft, delicate, and yearning expression almost invariably found in the face of those men who have been distinguished by the rare possession. The illustration is, certainly, a fact, as every student of physiognomy will declare; and we believe, too, that the proposition, so far as it can be tested, is a just one; but there is considerable vagueness about it, and, as it stands at present, it must be taken as a characteristic, and not a definition. Perhaps a full explanation of the specific attributes which are comprehended in the term feminine would do much to make it as satisfactory a definition of that subtle essence—genius -as words will allow. Women, whether highly cultivated or not, sees things more in an ideal, than in a scientific form. Unity is what they first apprehend and never forego. There falling into love on mere sight is an evidence of their idealising tendencies or habits; and their constancy of attachment proceeds from the preservation and the supremacy, in their minds, of the ideal object. Then, this being acknowledged as a characteristic of women, it might be accounted for by her relations to the lordly sex. She looks up for sympathy, strength, protection, and earthly all; and, therefore, her thoughts blend with her emotions, and pass into fond images. Now, the man of genius stands in a similar relation of dependence to nature. He is inspired, sustained, and made all that he is by her; and, therefore, regards and trusts her with passionate reverence. To use (without profaning) sacred language, his desire is to nature, and she rules over him. He clings to her, as if he would exhaust all the meaning of their life-long relationship.

In some such way as we have thus briefly and imperfectly, because incidentally, indicated, might Coleridge's remark be verified and adjusted into a definition. On the other hand, it is also true that genius is masculine, vigorously, and with all its soul, searching through the real to find the ideal, through the fact to get at the law. The femenine quality of genius is absorbing passion; but the masculine obtains and elaborates the materials for that passion. The masculine acts as a master over all the phenomena of the world; but the femenine bows humbly and

sings rapturously to the great nature which is above and within these phenomena. Hence, in women of genius, there has been more or less of the masculine element—a developement of Amazonian muscle—in their works; and it may not be too fanciful to trace something of the stern dignity and prowess of manhood in their sweet and gentle countenances. Madame De Stael's idiosyncrasy, both of mind and face, was masculine in as marked a proportion as Lord Byron's was feminine. There is as much of the man in the portrait of Joanna Baillie as there is of the woman in the portrait of Shelley. We have never seen a likeness of Miss Barrett (we beg pardon of her matrimonial estate, Mrs. Browning), but we should imagine that her face would as justly entitle her to be called a gentleman, as Milton's procured for him the name of "the lady of Christ Church." At all events, in the productions of celebrated female writers, there is a masculine power of observing, as well as a feminine power of feeling.

The expression of Mr. Miller's face, and the character of his writings, strikingly confirm the truth of Coleridge's remark, which we have just been amplifying and explaining. It has been often whispered—and, indeed, sometimes printed—that Mr. Miller, by the simplicity and other peculiarities of his dress, strives hard to make his person notable. We admit that he, as well as Professor Wilson, might show a little more care in combing his hair, shaving his beard, and brushing his clothes; but as the most cogent possible demonstration that the carelessness of both of these great men is not affected, we point to their literary works, in which, when referring to illustrious predecessors or contemporaries, little or no notice is taken of their personal appearance. We lay it down as a true proverb, that the man who does not note, in his talk, the personal appearance of his neighbours, is

indifferent about his own.

Mr. Miller's conversation is fluent, strong, and original. He has generous words for those with whom he has differed in his walks as a journalist. We shall not soon forget the enthusiastic manner in which he mentioned the "Devils Dream" of Thomas Aird (with whom, a few years ago, he had a keen controversy) as a piece of unrivalled grandeur and sublimity; nor will our memory let slip some fine discriminating and sarcastic fragments of criticism upon the intellectual character of men with whom he has a close party alliance. In all of these cases, he showed that he loved truth more than clique prejudice for or against persons. Before speaking of Mr. Miller's genius and its fruits, we may inform our readers of a few notable incidents in his history; and, as we don't like to paraphrase, we shall quote from an account published recently, by Sir David Brewster, in the North British Review:—

"Mr. Miller was born at Cromarty, of humble but respectable parents, whose history would have possessed no inconsiderable interest, even if it had not derived one of a higher kind from the genius and fortunes of their child. By the paternal side, he was descended from a race of sea-faring people whose family burying-ground, if we judge from the past, seems to be the sea. Under its green waves, his father sleeps: his grandfather, his two grand-uncles (one of whom sailed round the world with Anson), lie also there; and the same extensive cemetery contains the relics of several of his more distant relatives. His father was but an infant of scarcely a year old at the death of our author's gandfather, and had to commence life as a poor ship-boy; but such was the energy of his mind, that, when little turned of thirty, he had become the master and owner of a fine large sloop, and had built himself a good house, which entitled his son to the franchise on the passing of the Reform Bill. Having unfortunately lost his sloop in a storm, he had to begin the world anew, and he soon became master and owner of another, and would have thriven, had he lived; but the hereditary fate was too strong for him, and, when

onr author was a little boy of five summers, his father's fine new sloop foundered at sea in a terrible tempest, and he and his crew were never more heard of. Miller had two sisters younger than himself, both of whom died ere they attained to womanhood. His mother experienced the usual difficulties which a widow has to encounter in the decent education of her family; but she struggled honestly and successfully, and ultimately found her reward in the character and fame of her son. It is from this excellent woman that Mr. Miller has inherited those sentiments and feelings which have given energy to his talents as the defender of revealed truth. She was the great-grand-daughter of a venerable man, still well known to tradition in the north of Scotland as Donald Roy of Nigg-a sort of northern Peden. Tradition has represented him as a seer of visions, and a prophesier of prophecies; but, whatever credit may be given to stories of this kind, which have been told also of Knox, Welsh, and Rutherford, he was a man of genuine piety, and the sayour of his ennobling beliefs and his strict morals have survived in his family for generations. If the child of such parents did not receive the best education which his native town could afford, it was not their fault, nor that of his teacher. The fetters of a gymnasium are not easily worn by the adventurous youth who has sought and found his pleasures among the hills and on the waters. They chafe the young and active limb, that has grown vigorous under the blue sky, and never known repose but at midnight. The young philosopher of Cromarty was a member of this restless community; and he had been the hero of adventures and accidents among rocks and woods, which are still remembered in his native town. The parish school, therefore, was not the scene of his enjoyments; and, while he was a truant and, with reverence be it spoken, a dunce, when under its jurisdiction, he was busy in the fields and on the sea-shore in collecting those stores of knowledge which he was born to dispense among his fellow-men. He escaped, however, from school with the knowledge of reading, writing, and a little arithmetic, and with the credit of uniting a great memory with a little scholarship. Unlike his illustrious predecessor Cuvier, he had studied natural history in the fields and among the mountains ere he had sought for it in books; while the French philosopher had become a learned naturalist before he had even looked upon the world of nature. This singular contrast it is not difficult to explain. With a sickly constitution and a delicate frame, the youthful Cuvier wanted that physical activity which the observation of nature demands. Our Scottish geologist, on the contrary, in vigorous health, and with an iron frame, rushed to the rocks and the sea-shore in search of the instruction which was not provided for him at school, and which he could find no books to supply. After receiving this measure of education, Mr. Miller set out, in February, 1821, with a heavy heart, as he himself confesses, 'to make his first acquaintance with a life of labour and restraint.' In the exercise of his profession, which 'was a wandering one,' our author advanced steadily, though slowly and surely, in his geological acquirements.

"After having spent nearly fifteen years in the profession of a stone-mason, Mr. Miller was promoted to a position more suited to his genius. When a bank was established in his native town of Cromarty, he received the appointment of accountant, and he was thus employed, for five years, in keeping ledgers and discounting bills. When the contest in the Church of Scotland had come to a close, by the decision of the House of Lords in the Auchterarder case, Mr. Miller's celebrated letter to Lord Brougham attracted the particular attention of the party which was about to leave the Establishment, and he was selected as the most competent person to conduct the Witness' newspaper, the principal metroplitan organ of the Free Church. The great success which this journal has met with is owing, doubtless, to the fine articles—political, ecclesiastical, and geological—which Mr.

Miller has written for it. In the few leisure hours which so engrossing an occupation has allowed him to enjoy, he has devoted himself to the ardent prosecution of scientific inquiries; and we trust the time is not far distant when the liberality of his country, to which he has done so much honour, will allow him to give his

whole time to the prosecution of science."

Mr. Miller's history, even thus meagerly detailed, should furnish a rare stimulus to kindred minds complaining of a lot very ungenial-but, surely, not more ungenial and ill-starred than the one from which Mr. Miller has bravely and by his own unassisted efforts, arisen. Born and bred in obscurity, receiving only the simplest elements of such rude scholarship as was deemed necessary to all boys in uncivilised Cromarty, apprenticed when but a boy to the trade of a mason, and kept to it for fifteen years, these were not the most propitious circumstances in which genius could be reared; yet his hard and long manual employments seem to have been little more to him than the trifling amount of out-of-door exercise taken by literary men, showing what immense force and vast comprehensiveness his genius must have possessed, when, instead of being overborne, it could convert all the circumstances of physical toil into the arrangements and methods of study; and his success must be wholly ascribed to native energy, to his own high aspirations and gallant exertions, and not to accidents of good luck. In boyhood and youth, his large and thirsty nature drew continually from the material world, from men and from books, the richest nutriment. When, at length, he appeared before the world, both as a literary and scientific man, it was acknowledged that he deserved, and would maintain the highest position. He had been largely endowed with the complement of faculties which constitute a great man; he had sedulously cultivated these: he had accomplished himself so as to be a master in most of the departments of science and literature; his mind was in no respect untutored; his fervid imagination and abundant humour were under the control of a most refined taste; and his very style was as exquisitely beautiful as it was sinewy—a model of delicate elegance as of fresh and robust strength. As a profound thinker over a wide range, as a geologist, as a defender of Christianity, and as a literary critic, he has taken one of the highest stations in the present generation. Apart from many fine political essays given to the world in the Witness newspaper, he has now produced some five or six books of great power and value. We have only to regret that the list as yet is so short; and we trust that, as he is still in the vigour of manhood, he will be a voluminous author. The age would be thankful if there were some Egyptian midwives to strangle many thousands of the literary productions which are over-populating the land, and to send at once out of existence things that never should have seen the light; yet Mr. Miller's fair and goodly children, however numerous, will be hailed as valuable helps to the commonwealth of letters. Assuredly, he has not emptied himself of a tithe of the fruits of his intellectual life and growth: he has only a few times shaken the luxuriant and heavy-laden tree, and many rich clusters still hang. The great majority of popular authors go to one extreme; they keep always communicating to the public; they empty themselves, and strain out every idea; they even take back their old ideas, just to press them out again with some slight difference; and, in short, they make it evident that the first end of their souls is not to grow, and the second to produce, but that the one and only end is to produce, whether they have anything to produce or not. To send forth a perpetual series of books, is there low ambition, whilst there chief aim should be to educate, elevate, and develope their own intellectual being. Life to them is a continual harvest, without winter, seedtime or summer; and they keep reaping their own barrenness, and gleaning out of their own rotten stubble, and all this (most benevolent souls!) for the benefit of the starving public! There is such a dearth in books, you know, and the paper is so abundant and white, ready for the few labourers! Let Mr. Miller, however, beware of going to the opposite extreme. A man should study so as both to grow and to work; and whilst it is absurd for him, neglecting the education and progress of his own nature, to toil like a spider in spinning out endless volumes, it is also wrong for him to be an original and profound thinker, without becoming a teacher—to absorb precious truth into his own being, without shedding it out for the benefit of others. He is capable, both as a literary and scientific man, of rendering signal service, directly and indirectly, to the elucidation and defence of Christianity. His science and literature are prominently and distinctively evangelical. His genius has not kicked against any of those doctrines of the Bible which have repelled other literary men. He has not adopted one of the free and sceptical notions about religion which are so widely circulated among poets, philosophers, and critics. He is not ashamed to clasp to his heart the Book, as reverently and devoutly as the simplest Scottish peasant. He would stand up with the humblest of his pious countrymen, in avowing and defending the "faith once delivered to the saints," instead of joining a group of speculators, who prate about the Bible being merely a popular book, and about their own esoteric views of Christianity. Mr. Miller knows, and practically demonstrates, that the most strict and rigid faith, so far from interfering prejudicially with genuine philosophy, literature, and science, is the noblest help to these, and that, within the domain of Christianity, genius will find, everywhere and anywhere, not only perfect truth but also perfect beauty. Christianity, like God, has the most awful individuality; but, like God, it has also infinity. Literary and scientific men, overlooking its infinity, are repelled by its individuality. Blinding themselves to the boundless scope of its nature and relations, they only mark that rigid definiteness which separates it from all false systems of religion Because Christianity can be put into formal dogmas for the understanding, they rashly and falsely conclude that its essence cannot fill and enclose all the capacities and wants of humanity. Mr. Miller, however, takes a different view of that religion which, whilst it can be divided and arranged into a creed for the intellect overflows the whole nature of man, and he stands out among literary and scientific men as their equal in genius, in expansiveness, and freedom of thought, and yet a believer in the Cross.

Mr. Miller occupies a singularly prominent and important place in evangelical churches, as the defender of Christianity against science and philosophy, falsely so called. All his works—and especially his last and most admirable production, entitled "The Footprints of the Creator,"—present him in this character. He must feel that baptised genius may serve. God, zealously and efficiently, though it do not mount the pulpit. Especially in our day, whilst admitting that the office of preaching is most necessary, and may well fire a pious ambition, we think it demonstrated by unequivocal circumstances, that a less formal institution of agents and instruments, in behalf of religion, is urgently required, and that literature must be called in to help theology. Literature, even viewed as the expression, the manifestation of the human soul, needs to be pervaded and quickend by Christianity; and, viewed as the training of the human soul, its native influence should be allied with the educational forces of Christianity. Let literature be regarded either as a work or as an agent, and who can doubt the grand necessity of making it really and essentially, though it never can be formally eyangelical? Thousands of fine intellects, among learners, are now deaf to the preacher, but most attentive to the literary and scientific man; and hundreds of men of genius are either rejecting scornfully, or putting aside quietly from their doctrines, views and lessons, the elements of Christianity. We are very familiar with the very sad spectacle of

literature as a most deficient, limited, and gross expression of the soul, and as a most imperfect, nav, positively permicious, education for that soul. Is the transformation to be effected by the pulpit? No; but obviously by the press; and the few Christians among literary men are solemnly bound, as they are specially and exclusively qualified, to aim at imparting the life and power of Christianity to literature. Let poetry and philosophy be the incarnations of the religion of Jesus. embodying in the forms of beauty which the soul cherishes, the essence of the truth which lies wrapped up in the dogmas of theology; and poets and philosophers, in the closet or the bower, will be the ministers of the Gospel as truly as though they stood within the pulpit, leaning on the Bible. At present, alas! little can it be known what a glorious, majestic, and significant "statue of the soul" literature may be, when viewed as a result, or what a mighty and commanding agent of Christianity it might become. Through its incorporation with Christianity, it it would be radiant, over all its extent, with a divine beauty, and it would, with all its forces, do a divine work. In the pulpit, Christianity is seen in relation to oratory; in literature, she would be seen in relation to universal art. Still, as always, the institution of preaching would be necessary and honourable, for man, in his imperfect state, and with his brief and uncertain life, would require to have Christianity directly and summarily spoken to him, communicated in words which might rapidly pierce his ears once a-week, or in a few moments which sudden death might allow to him; but, then, Christianity would also be presented as a complete picture, occupying the entire expanse of human consciousness, unfolding itself from the world, and envolving itself from the soul. In short, literature would do for Christianity what it does for anything else. Has not poetry proved itself better than botany in reflecting the tints, and exhaling the perfumes of flowers. and, above all, in indicating their relationship, not to the soil and to each other, but to the soul of man? Such life-like beauty would literature give to, and receive from, scientific and practical Christianity. We hail, then, all attempts made by men of genius and piety to infuse Christianity into literature, or, rather, to exhibit, in all their mental productions, their own Christian consciousness. We are persuaded that, if Hugh Miller's life be spared, he is destined, by circumstances and his own choice, to make literature and science help and adorn our holy faith; and we earnestly call on him to begin this most necessary work.

Mr. Miller's works are all distinguished by the tenacity of his mind to the peculiar theme which he has chosen—by the originality and the luminousness of the appropriate ideas which he unfolds—and by the commanding variety and the fine precision of his language. From the centre of his subject up through all its relations, his genius flashes straightway and irresistibly to the centre of the brains and hearts of his readers. His mind is clearly and fully around every idea which he seeks to give out, and, therefore, that idea is presented with singular vividness. and force. Even when he is in a commonplace tract of thought, it becomes an enchanted region, from the novelty and freshness of his reflections, and from the sudden illumination cast upon it by some of his peculiar similes. The following passage from the last chapter of "The Footprints," on the bearing of final causes on geologic history, is a fine and apt specimen:—"The history of the four great monarchies of the world was typified in the prophetic dream of the ancient Babylonish king, by a colossal image, 'terrible in its form and brightness,' of which the 'head was pure gold,' the 'breast and arms of silver,' the 'belly and thighs of brass,' and the 'legs and feet of iron, and of iron mingled with clay.' The vision, in which is formed the central object, was appropriately that of a puissant monarch, and the image itself typified the merely human monarchies of the earth. require a widely different figure to symbolise the great monarchies of creation.

vet revelation does furnish such a figure. It is that which was witnessed by the captive prophet beside "the river Chebar," when "the heavens were opened, and he saw visions of God." In that chariot of Deity, glowing in fire and amber, with its complex wheels "so high that they were dreadful," set round about with eyes, there were living creatures, of whose four faces three were brute and one human, and high over all sat the Son of Man. It would almost seem as if in this sublime vision. in which, with features distinct enough to impress the imagination, there mingle the elements of an awful incomprehensibility, and which even the genius of Raffaelle has failed inadequately to portray—the history of all the past and of all the future had been symbolised. In the order of Providence intimated in the recological record, the brute faces, as in the vision, outnumber the human; the human dynasty is one, and the dynasties of the inferior animals are three; and vet who can doubt that they all equally compose parts of a well-ordered and perfect whole, as the four faces formed but one cherub; that they have been moving onward to a definite goal, in the unity of one grand harmonious design-now "lifted up high" over the comprehension of earth-now let down to its humble level; and that the Creator of all has been ever seated over them on the throne of his providence—a "likeness in the appearance of a man," embodying the perfection of his nature in his workings, and determining the end from the beginning?

Mr. Miller's style is most admirable. Its efflorescence proceeds from the freshness, the full life and vigour, of his ideas; and really trees, with all their summer foliage thick and luxuriant upon them, the leaves stretching as far into the air as the roots do into the soil, are quite as strong and fully as beautiful as when they are stripped, loped, and peeled by the woodman's axe. All profound thinking is poetical; no grand idea is prosaic in essence; and, unless the style also be poetical, the thinking

is seriously deteriorated.

We have been told that his faculty of composition works very slowly, and that when he is bent on a heavy "darg" he resolutely secludes himself from all visiters, and even his own family; locks himself up in his room; seizes the poker, which he keeps balancing in his hands for hours, during which he struggles with oppressive labour over a single sentence, as if every word were rung from his brain with dire difficulty. We have heard of the feats performed by the famous writers of the "Edinburgh Review" and "Blackwood's Magazine," who were wont to indite long articles whilst preparing for a ball or an evening party, and who discussed the characters of cabinet ministers and authors in almost as short a time as the reader required to get through those discussions. But then it should be remembered, that Jeffrey, Brougham, and Wilson, were mingling in the most stirring and exciting scenes, so that their minds were in intense activity when they took up the pen; and, besides, they gave the reins to their humour as freely in their writings as they did in their conversations. Mr. Miller could not reasonably be expected to wield such a ready pen; and both from his own religious character, and the general nature of the subjects on which he wrote, as well as from the ends which he contemplated, he kept his humour in constant check. Moreover, he was ambitious that all his ideas should be presented with as much vividness and force as he could command; and no one can doubt that many of his productions, which cost him greater labour and longer time than those of Jeffrey, Brougham, and Wilson, will also have a more influential and permanent existence. We have always been struck with this conviction regarding his literary (though not of course his scientific) works, that to a certainty, when he began them, he began them on his own level, and subsequently rose above it, and that the greater part of his ideas had not been long in his mind previous to the act of composition. He does not pour forth thoughts which have been long familiar to him, but he evidently, in the act of authorship, is seeking to furnish himself fully as much as his readers, with intellectual materials. This characteristic is essentially epic. He is ever raising himself to the perception of new relations and circumstances of truth, instead of reciting from himself to his readers those which he had already mastered. And this will go far to explain his difficulty and slowness in composition. But, however much Mr. Miller himself may complain of a want of facility in putting his ideas into words, assuredly his readers cannot murmur with reason, for his style—difficult to himself—is most easy and attractive to them. His conceptions are expressed in language the most choice, musical, and altogether failtless. They have taken to themselves "spiritual bodies and beautiful forms," and they glide onwards as from a poet's dream rather than march in a steady tramp from a lecturer's lesson. By his rich descriptions and poetical expositions, he has made the principles and facts of geology intensely interesting to the uninitiated. How advantageously does the style of "The Old Red Sandstone," and "The Footprints of the Creator," contrast with that which is exemplified in the productions of eminent savants!

We shall do little more now than merely enumerate the different works which he has contributed to science and literature. His first book was the "Scenes and Legends of the North of Scotland," and is a noble prose-poem on the author's native district, for the landscape sketches are wonderfully vivid, the manners, habits, customs, employments, and mental characteristics of the population are forcibly and minutely depicted, whilst the various forms of superstition that in the times of old cast their shadows over the landscape and over the mind of the population are arranged into a mythology worthy of the North, or dramatised skilfully in most interesting tales. The volume also abounds with the most original reflections and musings. A second edition has been published only a few months ago, so slowly is a book of merit struggling into doubtful popularity.

A kindred production in his "First Impressions of England and its People," in which the author displays unrivalled quickness and breadth of observation, and bold and subtle powers of generalization. We have graphic pictures of remarkable places, geological surveys of interesting districts, descriptions of the various types of character in the population, and speculative essays on the characteristics and tendencies of English society, in which he handles the moral and mental strate of English life as familiarly as if it were a geological formation, and interprets the heart of old England as fluently and easily as if it were the "Old Red Sandstone."

Of Mr. Miller's two famous books on geology ("The Old Red Sandstone," and "The Footprints of the Creator"), we need not speak. They have placed him in the front rank of geologists, both as a discoverer and a teacher. "The Footprints," trample into nothing that ridiculous book, "The Vestiges of Creation," and its author's small and conceited head lies under Mr. Miller's heel. We confidently expect from Mr. Miller, if life and health be spared him, a series of remarkable and valuable works, worthy of his genius, and the high and holy purposes for which he trains and exercises it.—Hogg's Instructor.

BAD COMPANY.

Bad company is like a nail driven into a post, which, after the first and second blow may be drawn out with little difficulty; but being once driven up to the head, the pincers cannot take hold to draw it out, but which can only be done by the destruction of the wood.—St. Augustine.

Original Poetry.

PERSEVERE.

"A young man, be his profession what it will—whether he be a merchant, manufacturer, lawyer, physician, chemist, architect, soldier, farmer, mechanic, or artizan—should be protoundly impressed with these principles. "I will not linger in barren and disgraceful medicerity; I will strive to find sufficient resources in my own gentus, or in persevering and active industry, in firm resolution, in constant meditation, seconded by the intelligence and the examples which have preceded or which surround me, to deserve to be pointed out as a model, to raise myself above the obscure and insignificant multitude, to act a distinguished part, to be happy by making myself useful."

Do you want success at all, Be it great or be it small, Where'er in life your lot may fall—

Persevere.

Should all seem to keep you back, And adverse minds oft make you "tack," Keeping in view the safer track—

Persevere.

Though temptation's tide may roll,
And dash its waves across your soul—
Calmly smiling—brave the whole.

Persevere.

If the race you run be right,
If it bear God's searching sight
"Fear not"—for your motto write,

Persevere.

Brilliant genius shines, its true.

Feed not its fire—'twill change its hue;

That this shall not be said of you—

Persevere

Would you be both good and great.
Form your plan—don't fluctuate—
And with a "heart for any fate,"

Persevere.

"Onward!" what a glorious cry, Upward lift faith's eagle eye; All opposing foes must fly.

Perseverc.

Young Men, of ev'ry class and name, In every clime—'tis still the same— Would you enjoy undying fame,

Persevere

Seek first th' wisdom from on high, The wisdom that shall never die, 'Tis yours to conquer—not to fly—

Persevere.

Hope, that anchor sure and fast, Shall keep you safe 'till all be past, Faith points to the reward at last,

Derry.

Persevere.

ATTICUS.

ABSENCE FROM THE SANCTUARY.

If Christians derived no loss from their absence from the house of God, on slight occasions, there are important inducements to make sacrafices to be always present if possible, growing out of the general interests of the church. None but ministers themselves can know, how their heart and efforts for good are broken—how their energies are withered by the irregular attendance of many of their hearers, revealing as it does the secret of their little interest in the worship of God, and their little conscience about it. And let it be remembered, that it is not only the weak and dull among our preachers, that experience the heart-withering influence of this inconsiderate habit. Robert Winter Hamilton of Leeds, lately deceased, an eloquent and earnest preacher, had occasion to express himself as follows:—

"Nothing has so much enervated my ministry, nothing has so much sunk my heart, as your casual and irregular appearance in the house of God. What can be thought, how can it be explained, that professed Christians, of long standing, can allow every novelty to divert, and every inconvenience to deter? The young and the thoughtless might be expected thus to be drawn away, but better habits of steadfastness may well be demanded of those who long since sealed their vows of union with the disciples of Christ. I implore you to cultivate orderly, punctual, unintermitting regard to the service of God! I know I have had your prayers; I entreat their continuance; they are more necessary and precious to me than ever."

And probably there is not a minister living whose heart is in his work, whose feelings have not an expression in that paragraph. The main cause of regret is, that such habits of neglecting public worship for a slight rain, or mere prospect of rain, or any other trivial cause, discourages the heart and weakens the effort of the minister. When he sees the congregation diminished two thirds, by a rain that would deter no one from his ordinary business, the empty seats stare him in the face, and tell how little his people care for the word of life; and how little his people care to sustain him in his work. This information presses as an incubus on his heart; it sets in motion against him a current that is hard to withstand.

But the benefit which Christians derive from making it a point to be always present in the sanctuary, is incalculable. We recently visited one, who, living more distant from the sanctuary than most of the others, had not been absent from it a single Sabbath for sixteen years, until his present sickness. And the few words which he spoke, of the benefit which he now felt from impressions that he had received in the house of God—the supports of mind in his trying hours that he had drawn from the sanctuary, and his wonder that such multitudes are so insensible to the value of Sabbath worship, told that his rare habits of regularity had not been in vain. Deprived as he now is of a privelege which he has so much valued. he is able, as few others are, to enter into those words, "How amiable are thy tabernacles," &c. For he has brought from the sanctuary treasures of more value and use, in his present condition, than gold and silver. And let others in a like spirit make sacrifices to be always there, and they will experience like benefits. They that are planted in the house of the Lord, shall flourish in the courts of our God.—

Christian Treasury.

RELIGIOUS CONVERSATION.

A right ordering of the Christian's conversation, in the familiar intercourse of life is a matter of greater moment than it is generally regarded. A public speaker comes to his appropriate action of mind upon mind only at intervals; while that mental action that is had in conversation is incessant, and between minds in intimate contact and sympathy. God has placed every Christian within a circle of minds, that will for good or evil feel the force of the communication of his own thoughts and feelings, and, through this means, minds are constantly assuming the hues of adjacent minds. Hence great responsibility attaches to that whole course of our conversation with others: and it is of great importance that we obey the injunction:—"Let no corrupt communication proceed out of your mouth, but that which is good, to the use of edifying, that it may minister grace unto the hearers." This binds us to make our conversation, not a means of corrupting the minds of others, but a means of grace—a ministration of grace to those who hear it.

A happy faculty of communicating religious thought and impression by conversation, in the common intercourse of life, is of great value. A word fitly spoken is like apples of gold in net-work of silver. But this faculty is not attained by rules of art. The first requiste, in order to it, is a heart alive in communion with God, and fully impressed with eternal realities. Out of the abundance of the heart the mouth speaketh. And if the heart do not speak in our conversation upon religion, we may as well be silent. Heartless words, however fluently uttered, are worse than none. To talk religiously for the sake of seeming religious, to utter religious commonplaces conned by rote, or to converse for the sake of showing off our knowledge of religious truth or experience—these and like expedients effect nothing for good—nothing but the disgust of the hearer. But when the heart alive to God, and full of benevolence to man, wants to speak, and we let it speak in its own studied

utterance, it may speak to the purpose.

The apostle says, "Let your speech be always with grace, seasoned with salt, that ye may know how to answer every man." If grace is ruling in the heart, the speech will be likely to bear an appropriate answer to every man—or to speak to every one, in the intercourse of life, in the way which best becomes us and the occasion. Grace is to speech what the salt is to our meats. Salt in speech is the figure for pungency, pertinence, and force. And this apostolic injunction assumes, that with grace alive in the heart, the Christian is prepared in all circles to adapt his words to occasions, and always to have something forcible and pertinent to say,

when an opportunity offers.

The grand secret, then, of a savoury religious conversation, is a heart in communion with God—a mind in which the word of Christ dwells richly—a mind quick with its realizings of eternity, and giving natural expression to its impulses, in dropping here and there a word in season. A mind so qualified is prepared with good effect to obey the injunction—"Exhort one another daily, lest any be hardened through the deceitfulness of sin." Such a one has also the best guards against the evils of an unsavoury speech, and obeys the injunction—"Let no corrupt communication proceed out of your mouth." He is saved from thousands of those idle words, of which he must give an account at the last day.

The truth of what the Apostle James says, of the importance of the tongue among

our members, may appear, when we think of the necessity that lies on every Christian of doing immense good or harm, through the faculty of speech, in all the circles in which he moves. Well has he said—"If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." For such is the connection between the heart and the tongue, that the right ordering of the tongue requires the right ordering of the heart.—Puritan Recorder.

FLETCHER'S APPEAL.

When the Rev. W. Fletcher of Madeley was once preaching on Noah as a type of Christ, and while in the midst of a most animated description of the terrible day of the Lord, he suddenly paused. Every feature of his expressive countenance was marked with painful feeling; and, striking his forehead with the palm of his hand, he exclaimed, "Wretched man that I am! Beloved brethern, it often cuts me to the soul, as it does at this moment, to reflect, that while I have been endeavouring by the force of truth, by the beauty of holiness, and even by the terrors of the Lord, to bring you to walk in the peaceable paths of righteousness, I am, with respect to many of you who reject the gospel, only tying millstones round your neck, to sink you deeper in perdition!" The whole church was electrified, and it was some time before he could resume his discourse.—Instructor.

ABSURDITIES OF INFIDELITY.

The Bible is the word of God. Is not this conclusion both legitimate and inevitable? Do you say, No! Then take a bold stand and maintain the following positions:-First. That a succession of vile impostors and deceivers (for such were the writers of the books which compose the Bible, if they were not inspired,) through a period of fifteen hundred years, when universal corruption prevailed amongst all nations, became the authors of the purest code of morals the world ever saw. A code, condemning most severely vice in all its forms and shades, commending most strongly every virtue that can adorn the human character, and enforcing its requirements by every possible motive—approaching the mind with its persuasions to virtue by every avenue! A code of morals which has been cherished by the good, and hated by the evil in every age, and which, wherever it has been received as divine, has dried up the fountains of pollution and misery, and opened those of purity and joy! A code which has proved alike an inestimable blessing to individuals, to families, to communities, and to nations! Come forward and boldly maintain that false principles produce purer morals and more elevated virtue than the truth, and, therefore, that falsehood is a greater blessing to men than the truth.

Secondly, Then proclaim to the world that a succession of ignorant, unprincipled men, in the darkest ages of the world's history, wrote a book, embracing in its vast range, not only theology, but several of the most important branches of science, of

history, chronology, geography, law, mental and moral science; which book has successfully asserted its claims, as a divine revelation, over the most enlightened nations, and over many of the most gigantic intellects, richly stored with human learning: nay, which gave to the greatest philosophers the true clue to their discoveries, and is the most successful patron of learning in all its branches. Proclaim it, that ignorance is wiser than wisdom—that darkness shines more brightly than the light.

Go further, and affirm that those degraded, ignorant men did better understand, and more clearly teach, the great principles of liberty, civil and religious: did more fully define the duties and guard the rights of individuals, in all the relations of life than any other men who have lived: and through their writings have broken, and

are breaking, the voke of tyranny, and proclaiming liberty to the nations.

Tell it to all that the greatest imposture the world ever saw has been the greatest blessing the world ever enjoyed; has done more than all other causes to dry up the fountains of human crime and wretchedness; to make every man a blessing to his fellow-men, and earth a blooming paradise; to meet and satisfy the noblest aspiration of the human mind, inspire it with glorious hopes, smooth the rough pathway of life, and make the dying hour an hour of peace, and triumph, and joy.

He who is not prepared to assert absurdities so glaring, must acknowledge the conclusiveness of the argument, and admit that "all Scripture is given by inspira-

tion of God."-Dr. N. L. Rice.

LAMARTINE ON THE RELIGION OF REVOLUTIONARY MEN.

I know—I sigh when I think of it—that hitherto the French people have been the least religious of all the nations of Europe. Is it because the idea of God—which arises from all the evidences of Nature, and from the depths of reflection, being the profoundest and weightiest idea of which human intelligence is capable—and the French mind being the most rapid, but the most superficial, the lightest, the most unreflective of all European races—this mind has not the force and severity necessary to carry far and long the greatest conception of the human understanding?

Is it because our governments have always taken upon themselves to think for us, to believe for us, and to pray for us? Is it because we are and have been a military people, a soldier-nation, led by kings, heroes, ambitious men, from battlefield to battlefield, making conquests, and never keeping them, ravaging, dazzling, charming, and corrupting Europe; and bringing home the manners, vices, bravery, lightness,

and impiety of the camp to the fireside of the people?

I know not, but certain it is that the nation has an immense progress to make in serious thought if she wishes to remain free. If we look at the characters, compared as regards religious sentiment, of the great nations of Europe, America, even Asia, the advantage is not for us. The great men of other countries live and die on the scene of history, looking up to heaven; our great men appear to live and die, forgetting completely the only idea for which it is worth living and dying—they live and die looking at the spectator, or, at most at posterity.

Open the history of America, the history of England, and the history of France; read the great lives, the great deaths, the great martyrdoms, the great words at the hour when the ruling thought of life reveals itself in the last words of the dyingand compare.

Washington and Franklin fought, spoke, suffered, ascended, and descended in their political life of popularity, in the ingratitude of glory, in the contempt of their fellow-citizens-always in the name of God, for whom they acted; and the liberator of America died—confiding to God the liberty of the people and his own soul.

Sidney, the young martyr of a patriotism, guilty of nothing but impatience, and who died to expiate his country's dream of liberty, said to his jailer-" I rejoice that I die innocent towards the king, but a victim, resigned to the King on High, to whom all life is due."

The Republicans of Cromwell only sought the way of God, even in the blood of Their politics were their faith—their reign a prayer—their death a psalm. One hears, sees, feels, that God was in all the movements of these great people.

But cross the sea, traverse La Mancha, come to our times, open our annals, and listen to the last words of the great political actors of the drama of our liberty. One would think that God was eclipsed from the soul, that His name was unknown in the language. History will have the air of an atheist, when she recounts to posterity, these annihilations, rather than deaths, of celebrated men in the greatest year of France! The victims only have a God; the tribunes and lictors have none.

Look at Mirabeau on the bed of death - "Crown me with flowers," said he; "intoxicate me with perfumes. Let me die to the sound of delicious music'—not a word of God or of his soul. Sensual philosopher, he desired only supreme sensualism, a last voluptuousness in his agony. Contemplate Madame Roland, the strong-hearted woman of the Revolution, on the cart that conveyed her to death. She looked contemptuously on the besotted people who killed their prophets and Not a glance towards heaven! Only one word for the earth she was quitting-"Oh, Liberty!"

Approach the dungeon door of the Girondins. Their last night is a banquet; the only hymn, the Marseillaise.

Follow Camille Desmoulins to his execution. A cool and indecent pleasantry at the trial, and a long imprecation on the road to the guillotine, were the two last thoughts of this dying man on his way to the last tribunal.

Hear Danton on the platform of the scaffold, at the distance of a line from God and eternity. "I have had a good time of it; let me go to sleep." Then to the executioner, "you will shew my head to the people—it is worth the trouble!" His faith, annihilation; his last sigh, vanity. Behold the Frenchman of this latter age!

What must one think of the religious sentiment of a free people whose great figures seem to march in procession to annihilation, and to whom that terrible minister—death—itself recalls neither the threatenings nor the promises of God.

The republic of these men without a God has quickly been stranded. The liberty won by so much heroism and so much genius, has not found in France a conscience to shelter it, a God to avenge it, a people to defend it against that atheism which has been called glory! All ended in a soldier and some apostate republicans travestied into courtiers. An atheistic republicanism cannot be heroic. When you terrify it, it bends; when you would buy it, it sells itself. It would be very foolish to immolate itself. Who would take any heed? the people ungrateful and God nonexistent! So finish atheist revolutions!—Bien Publique.

THE CROAKERS OF SOCIETY.

One of the most melancholy productions of this condition of life is the snivellera biped that infests all classes of society, and prattles from the catechism of despair, on all subjects of human concern. The spring of his mind is broken. A babyish, nerveless fear has driven the sentiment of hope from his soul. He cringes to every phantom of apprehension, and obeys the impulses of cowardice as though they were the laws of existence. He is the very Jeremiah of conventionalism, and his life one long and lazy lamentation. In connection with his maudlin brotherhood, his humble aim in life is to superadd the snivelization of society to its civilization. He snivels in the cradle, at the school, at the altar, in the market, on the death-bed. His existence is the embodiment of a whine. Passion in him is merely a whimper. He clings to what is established, as a snail to a rock. He sees nothing in the future but evil, nothing in the past but good. His speech is the dialect of sorrow; he revels in the rhetoric of lamentation. His mind, or the thing he calls his mind, is full of forebodings, premonitions and all the fooleries of pusilanimity. He mistakes the trembling of his nerves for the intuitions of his reason. Of all bores he is the most intolerable and merciless. He draws misery to you through his nose on all occasions. He is master of all the varieties of the art of petty tormenting. He tells you his fears, his anxieties, his opinions of men and things, his misfortunes, and his dreams, as though they were the most edifying and delightful of topics for discourse. Over every hope of your own he throws the gloom of his despondency. He is a limping treatise on ennui, who invades sanctuaries to which no mere book could possibly gain admittance.—E. P. Whipple.

PLEASURES OF CONTENTMENT.

I have a rich neighbour that is always so busy, that he has no leisure to laugh: the whole business of his life is to get money, and more money, that he may still get more and more money. He is still drudging on, saying that Solomon says -- "The diligent hand maketh rich." And it is true, indeed; but he considers not that it is not in the power of riches to make a man happy, for it was wisely said by a man of great observation, "that there be as many miseries beyond riches, as on this side of them." And yet God deliver us from pinching poverty, and grant that, having a competency, we may be content and thankful. Let us not repine, or so much as think the gifts of God unequally dealt, if we see another abound with riches, when, as God knows, the cares that are the keys that keep those riches, hang often so heavily at the rich man's girdle, that they clog him with weary days and restless nights, even when others sleep quietly. We see but the outside of the rich man's happiness; few consider him to be like the silk-worm, that, when he seems to play, is at the very same time spinning her own bowels, and consuming herself. And this many rich men do-loading themselves with corroding cares, to keep what they have already got. Let us, therefore, be thankful for health and competence, and above all, for a quiet conscience.—Izaak Walton.

Poetry.

WORK ON.

Attend. O Man; Uplift the banner of thy kind, Advance the ministry of mind, The mountain height is free to climb, Toil on—man's heritage is time! Toil on!

Work on and win:
Life without work is unenjoy'd;
The happiest are the best employed!
Work moves and moulds the mightiest birth,
And grasps the destinies of earth!
Work on!

Work sows the seed! ;
No lot so hard, but human power,
Exerted to one end and aim,
May conquer fate and capture fame!
Press on!

Press onward still! In nature's centre lives the fire That slow, though sure, doth yet aspire; Through fathoms deep of mould and clay, It splits the rocks that bar its way! Press on!

If nature then
Lay fame beneath her weight of earth,
When would her hidden fire know birth?
Thus man, through granite fate, must find
The path, the upward path, of mind!
Work on!

Pause not in fear;
Preach no desponding servile view—
Whate'er thou will'st, thy will may do!
Strengthen each manly nerve to bend
Truth's bow, and bid its shafts ascend:
Toil on!

Be firm of heart:
By fusion of unnumber'd years,
A continent its vastness rears;
A drop, 'tis said, through flint will wear—
Toil on, and nature's conquest share!
Toil on!

Within thyself,
Bright morn, and noon, and night succeed;
Power, feeling, passion, thought, and deed;
Harm onious beauty prompts thy breast—
Things angels love, and Good hath blest!
Work on!

Work on and win!
Shall light fron nature's depths arise,
And thou, whose mind can grasp the skies,
Sit down with fate, and idly rail?
No. Onward! Let the truth prevail!
Work on!

CHARLES SWAIN.

TRUTH.

Truth in its highest form, is indispensable to man, considered as a moral being: and is above all expediency, all accidental consequences. The light we most need is light from heaven; for what is unaided reason, but a benighted traveller across the tombs of earth wherein it scatters a little dust? The first poverty, and the deepest, is the poverty of truth, as the first of riches is wealth of wisdom in the soul When a man has recognised his highest need, and has been enriched with truth, he should not exchange his fortune for all the opulence of earth. As sure as God is holy, and the human soul immortal, there can be no evil so great as spiritual ignorance, and no peril so great as duty evaded or postponed. It is false mercy to allow a poisonous dish to remain at a feast, because certain nutritious viands are connected therewith; let the noxious ingredients be removed, that, while the palate is gratified life may not be destroyed. In every age, men have arisen who, in the benign influence of their lives, proved that sincerity is the element of greatest power, and the most divine. Such, to adduce an instance, was Milton. With Bacon, he believed that "truth, though hewn, like the mangled body of Osirus, into a thousand pieces, and scattered to the four winds, shall be gathered limb to limb, and moulded with every joint and member, into an immortal feature of loveliness and perfection." Not the slightest doubt seems ever to have passed over his mind, of the worth, might and ultimate triumph of truth. With a lofty indignation he scorned all aids to her cause, but such as were derived from God's free Spirit and man's free mind. "For who knows not," says he, "that truth is strong, next to the Almighty? She needs no policies, nor stratagems, nor licensing, to make her victorious; those are the shifts and the defences that error uses against her power."-Magoon.

POETRY OF THE NEW TESTAMENT.

The highest poetry in the New Testament, is either didactic in its character, as the Sermon on the Mount, and Paul's praise of charity, or it is kindled up by visions of the future, and apparitions through the present darkness, of the great white throne. The resurrection, as connected with the doctrine of a general judgment, is the event which has most coloured the poetry of the New Testament. The throne becomes a far more commanding object than even the mount that might be touched. Faint, in fact, is the reflection of this "Great Vision" upon the page of ancient prophecy: the trump is heard, as if from a distance; the triumph of life over death is anticipated seldom, and with litle rapture. But no sooner do we reach the threshold of the new dispensation, that we weet voices from the interior of the sanctuary, proclaiming a judgment; the sign of the Son of Man is advanced above, the graves around are seen with the tombstones loosened and the turf broken, and "I shall arise" hovering in golden characters over each narrow house; the central figure bruises death under his feet, and points with a cross to the distant horizon, where life and immortality are cleaving the clouds, and coming forth with beauty and healing on their wings. Such the prospect in our Christian sanctuary; and hence

the supernatural grandeur of the strains which swell within it. Hence the rapture of the challenge, "O death, where is thy sting?" Hence the solemnity of the assertion, "Marvel not at this, for the hour is coming when they that are in their graves shall hear the voice of the Son of Man." Hence the fiery splendour of the description, "The Lord himself shall descend with a shout, with the voice of the archangel and the trump of God." Hence the harping symphonies and sevenfold hallelujahs of the Apocalypse, "I saw the dead, small and great, stand before God." Here, indeed, is a source of inspiration, open only to the New Testament writers. The heathens knew not of the resurrection of the dead. But Paul and John have extracted a poetry from the darkness of the grave. In heathen belief, there was, indeed, a judgement succeeding the death of the individual; but no general assemblage, no public trial, no judgment-seat, "high and lifted up," no flaming univers and, above all, no God-man, swaving the fiery storm, and, with the hand that had been nailed to the cross, opening the books of universal and final decision.

"Meditations among the Tombs," what a pregnant title to what a feeble book! Ah! the tombs are vaster and more numerous than Hervey dreamed. There is the church-yard among the mountains, where the "rude fore-fathers of the hamlet lie." There is the crowded cemetery of the town, where silent thousands have laid themselves down to repose. There are the wastes and wildernesses of the world, where "armies whole have sunk," and where the dead have here their shroud of sand, and there their shroud of snow. There is the hollow of the earth, where Korah, Dathan, and Abiram, and many besides, have been engulphed. There are the fields of battle, which have become scenes of burial, as well as of death. And there is the great ocean, which has wrapped its garment of green round many a fair and noble head, and which rolls its continual requiem of sublimity and sadness over the millions whom it has entombed. Thus does the earth, with all its continents and oceans,

roll around the sun a splendid sepulchre!

Amid those dim catacombs, what victims have descended! The heroe who has coveted the dreadful distinction of entering hell, red from a thousand victoies, is in The sage, who has dared to say that, if he had been consulted in the making of the universe he had made it better, is in the grave. The monarch, who, has wept for more worlds to conquer and to reign over, is in the grave. The poet, who, towering above his kind, had seemed to demand a contest with superior intelligences, and sought to measure his pen against the red thunderbolts of Heaven, is in the grave. Where now the ambition of the first, the insane presumption of the second, the idle tears of the third, the idler laurels of the last? All gone, sunk, lost, drowned, in that ocean of Death, where no oar ever yet broke the perpetual

silence.

But, alas! these graves are not full. In reason's ear-an ear ringing ever with strange and mystic sounds—there is heard a voice, from the thousand tombs, saying-"Yet there is room." The church-yard among the hills has a voice, and says-" There is room under the solitary birch which waves over me." The city cemetry hath a voice, and says-"Crowded as I am, I can yet open a corner for thy dust; yet there is room." The field of battle says-" There is room. I have earth enough to cover all my slain." The wildernesses have a voice and say-"There is room in us - room for the travellers who explore our sands or our snowsroom for the carayans that carry their merchandise across our dreadful solitudes." The depths of the ocean says-"Thousands have gone down within menay, an entire world has become the prey of my waters, still my caverns are not crowded; yet there is room." The heart of the earth has a voice-a hollow voiceand says-"What are Korah and his company to me? I am empty; yet there is room." Do not all the graves compose thus one melancholy chorus, and say-"Yet

there is room; room for thee, thou maiden, adorned with virtue and lovliness; room for thee, thou aged man; room for thee, thou saint, as surely as there was room for thy Saviour; room for thee, thou sinner, as surely as thy kindred before thee have laid themselves and their iniquities down in the dust; room for all, for all must with us at last lie down.—Gillillan's Bards of the Bible.

WHAT ONE MAN MAY DO.

Life is not an end, but means to an end—a fact which requires only to be stated to gain the consent of all who think. But, unhappily, the thinking faculties are but feebly developed in the majority of men; hence, though even the non-reflecting would admit the proposition in the abstract, it is but seldom recognised as a practical influence—a motive power. Questions touching to-day and the wants of today, of course, press upon the majority habitually, so that even those among them who realise our proposition, and really wish to live for the benefit of others, have it not in their power to do so to any great extent. Their strength finds its limit when it has reached the family circle, and a few near relatives, "kinsmen according to the flesh." It would be an act of cruel injustice, however, to insinuate that they are all satisfied with these limits. Among them are many great hearts filled with the principle of benevolence, and panting for the opportunity of doing good to the human Our consolation in their case is—"It is well it is in their hearts," and He who judgeth righteously will, doubtless, apply to them the same rule by which he has rendered memorable the Jerusalem widow. But when we have included in this majority all that can justly be considered as belonging to it-all whose income is required for the necessary wants of their families -- all whose labour, whether manual or intellectual, is taxed to the utmost to meet the stern demands of life—and all, in whatever class of society found, whose power to do good (for we speak not now of disposition, but of power) is limited within the circle already described—there is still a large minority left, whose pecuniary resources, if properly applied, would enable them to be tow upon the church and the world an incredible amount of blessing, in an incredibly short period of time. We say properly applied, for we deny that any man has the right to waste property with impunity, even though he may call it his own. Money is andoubtedly a powerful agent for evil or good, and it is a trusta talent, for which the temporary possessor is accountable to Him to whom the silver and the gold belong. It is melancholy to reflect on the treasures that are wasted on pleasure, folly, and sin; and on the number of rich men who devote their gold to the promotion of objects unworthy of an age of high civilization, far beneath the dignity of cultivated reason, and, of course therefore opposed to the noble and benevolent spirit of Christianity. Men "consume upon their lusts," and lavish on the pride of life, wealth, which, were it consecrated to knowledge and religion, would speedily accomplish for our country results of the grandest and most durable character.

The "Memoir of the late Mr. Wilson" presents to men of property a remarkable example, which they would do well to imitate. Retiring from business at an early age, not to indulge ease, or to surround himself with luxury, but for the express purpose of devoting his time, energies, and wealth, to the promotion of the truths of

the Gospel, which he loved so much, he found his reward, not in popular applause or in worldly honours, but in the consciousness of doing good. Knowing that the things which he possessed were entrusted to him by the Great Proprietor of all, and that time waits not in its flight to study human convenience, he made haste to do the work which his hands found to do, with promptitude and decision. Believing that fidelity is required in stewards, he was faithful in the use of the talents bestowed upon him; and thinking, with Bishop Hall, that "those who defer their gifts to their death-bed do as good as say-Lord, I will give Thee something when I can keep it no longer," he became his own executer, as the history of Highbury College, of which he was the treasurer and munificent patron for nearly half a century, and many chapels, aided or erected in London, and various parts of England, abundantly testify. He built monuments for himself in the shape of commodious places for the worship of God, and the spiritual training of multitudes of our country-The funds of benevolent and missionary societies, both local and foreign, also prove his large-hearted generosity. And yet his was not the lavish and thoughtless expenditure which acts without reflection and aim; for, conscientious in all things, as well as remarkably prudent, he calmly examined the merits of every case which appealed to his sympathy, and regulated his procedure by an enlightened judgment. Having done so much, during his long and honourable life, and seen the happy fruits of his zeal on many a spot previously sterile, he had little to do at death in the form of bequest. For this, among other things, we honour his memory. "He did not," says his biographer, "bequeath a large amount to religious and charitable institutions. This was, I believe, the result of deliberate conviction, and in accordance with a principle on which he had acted through life, that his own hands should be the distributor of his religious bounty. He had for many years before his death considered it his duty to devise liberal things, and 'to be his own executor,' and therefore did not feel that he was under obligation to distribute largely by will, of that which at the moment of his decease ceased to be his own."

Of the book itself we have little to say, as our object in this short paper, is not to review it, but, by the case of Mr. Wilson, to call attention to the great amount of good which one man may accomplish. This much, however, it were injustice to conceal: that the able editor, the inheritor of his father's wealth, and the follower of his steps in virtue, piety, and benevolence -Joshua Wilson, Esq., of Highbury Place, Islington-has executed his labour of love with great wisdom and propriety. He has produced a life-like portraiture of the eminent deceased, and has embalmed his memory amidst filial esteem and discriminating intelligence. The independent thinker is not lost in the son, nor is the son merged in the mere biographer. volume altogether is one of extraordinary interest, and occupies a field which is, unhappily, too little cultivated, for this sad reason, that there are comparatively few wealthy men who act a part similar to that of the late revered Thomas Wilson. We would suggest to the author, however, that the volume is too large; not that there is anything uninteresting in its pages, but that its size necessarily prevents that extensive circulation which it unquestionably merits, and which might induce others to "go and do likewise." This barrier may easily be removed in an age of "People's Editions and cheap literature; and that it will speedily be so, we cannot doubt .-

Instructor.

DAILLA'S OPINION OF THE WRITINGS OF THE APOSTLE PAUL.

You doubtless are sensible, that some, who profess themselves to be christians, have degraded ideas of the inspiration of some parts of the holy scriptures. Dr. Priestley declared, that he "thought he had shewn, that St. Paul reason inconclusively." His disciples think as their master did. But this scheme is only old infidelity new vamped. In the days of Whitby, there was occasion for him to combat with men of this class. This he has done in an unanswerable manner, in his preface to the second volume of his commentary. Might it not be an object worthy of attention, to publish his view of this subject in some convenient form, so that it might be of public utility?

The present fashion of decrying some of the great doctrines of the gospel, is intended to degrade the value of the Epistles, particularly those of Paul, and to regard them only as a kind of human commentary on the gospels. Paul, it is insinuated, has written may things "hard to be understood," while the gospels are plain and simple. The looser sort of objectors have imagined, that they found too much rudeness and lowness of style in the apostle of the Gentiles. But all this is not new. In the days of John Daille, were found some men of the same character. In opposition to them, he has, in a volume of his sermons on the Epistle to the Philippians, made some prefatory remarks, on the character of Paul's writings, which I have translated for the use of the common reader. As this part of Daille is not common in our country, I will premise a few brief sketches of him.

John Dallie was a native of France. He was licenced to preach A.D. 1623. He was settled, as a minister, at Saumur, in 1625. From this place he removed to Paris, the following year, where he remained a minister during a long life. In 1631. he.published a book, entitled, "De l'usage des Peres," or, on the use of the Fathers, Of this book, Bayle, who was an impartial judge, says, "It is a strong chain of reasoning, which forms a moral demonstration against those, who would have religious disputes decided by the authority of the Fathers.

Dallie was a protestant, and decidedly one of the most able advocates of the protestant cause in the seventeenth century. He was so mild and impartial in his polemical writings, that he was in better esteem among the catholics of his day, than any other advocate of the reformation. It is agreed by the learned, who have given their judgment of Dallie, that he ranks among the first class of writers, who have in latter ages adorned the Christian name. He must be ignorant, or prejudiced, indeed, who can read a page of his writings, which are numerous, without discerning the marks of an exalted and distinguishing mind.

What such a man thought of the writings of St. Paul, it cannot but be interesting to know. If in this brief translation, I shall be instrumental in increasing the veneration of your readers for the Epistles of the great apostle of the Gentiles, or of introducing Dallie to the acquaintance of any of our religious public, my object will be accomplished.

The passages translated are in the beginning of the dedication of his volume of sermons, before mentioned, to the Duchess of Morney, his particular friend.

TRANSLATION.

"It was not without reason that an ancient doctor of the church, not less celebrated for the sanctity of his manners, than for the graces of his eloquence, formerly complained, that the apostle Paul was not sufficiently known by Christians. The

writings of this inspired man are filled with so great an abundance of heavenly wisdom, that they would suffice to form us to perfect piety, if we would read them with assiduity and proper attention. He explains the mysteries of faith; he treats of the duties of life; he unfolds the consolations of the Spirit; he represents the whole nature of the Christian combat, in a manner so admirable, that no one is so ignorant but the apostle will instruct him, none so obstinate but that he may be convinced. None are so profane, but his writings may form them to holiness; none so afflicted, but they may receive consolation; none so sluggish, but they may be quickened; none so timid, but they may be inspired with courage.

"I know, indeed, that men of the world complain of the difficulties of his doctrines; and those who affect a fastidious nicety, of his unpolished style. Both these excuses are only a false pretext, to cloak the idleness and envy of wicked men. The depth of mines in which nature has concealed gold and silver, does not prevent us from digging into them with incredible labour; nor does the distance of the eastern coasts hinder us from going thither, through a thousand dangers, in search of plants. In the case before us, where the question respects heavenly riches, incomparably more precious than all which this world affords, these men are discouraged by a little difficulty, which they meet at the entrance of the cabinet in which the treasure is enclosed.

"Yet it is certain, that the obscurity, of which they accuse this great man, arises almost entirely from the aversion alone, which they have to the holiness of his doctrines, which their corrupt passions do not permit them to relish. If the gospel be hid, it is hid to those who are lost, whose understandings the God of this world has

blinded.

"With respect to the unpolished style of which they accuse the apostle, I freely confess, that one does not find in it the ornaments of a worldly eloquence. He despised all this artifice, as unworthy the greatness of his office, and the dignity of his design. He was content to speak in a manner, which was popular, and remote from the fashion of rhetorical schools of that age. But it is a pitiable delicacy, to refuse the most exquisite viands, under pretence that we are served with them in dishes of earth or stone, instead of their being presented in a cassette of wood. The plainness of the apostle's language does not at all abate from the holy truths, which he teaches. The gold of his divine precepts is not the less excellent, for being in a vessel of earth.

"But I am well satisfied that those, who are acquainted with this apostle, will not agree that his writings are so vulgar, as some profane persons pretend. If they are not ornamented with the graces of earth, they have those of heaven; and whilst the industry of human art no where appears, a simple and powerful beauty shines through the whole; a beauty, which arises from the majesty of the subjects, and

the sublimity of the thoughts, of this inspired writer."

Thus thought, and thus wrote a man, who by his talents and piety made the papal hierarchy tremble to its centre. How insignificant must the detractors of Paul appear, when placed by the side of John Daille! But alas! we are fallen on times when neither talents, nor piety, nor the majesty and purity of the sacred writers, will rescue them from the sneers and insidious attacks of some, who, under the mask of free inquiry, fritter down the gospel to a level with the pages of Seneca and Epictetus.—Form the Religious Monitor for 1813.

"I HAVE COME TO TALK WITH YOU ABOUT MY SOUL."

One day, as we were just rising from the dinner-table, a young man knocked at the door. He had lived but a few months in the town, and my acquaintance with him was very slight indeed. I believe we had never spoken together but once, when I was making a pastoral visit to the family in which he boarded. The thing that most struck me then was his extreme diffidence. I was not aware that any particular impression had been made on his mind. Hence, it did not occur to me that his call, especially at such an hour, was connected with the state of his feelings

on the subject of religion.

Judge, then, of my surprise, as he took his seat by the fire in the midst of my family, and, looking up, said, "I have come to talk with you about my soul." The words thrilled through my heart. Such a remark, from a modest retiring youth, who had never entered our door before, could not but awaken tender emotion. a few moments, I hardly knew what to say. Soon, however, I found utterance, and, in a few simple sentences, gave him such direction as seemed suited to his circumstances. It was a word in season. God had evidently been moving upon the mind of the diffident young man, and he was in a short time led to the knowledge of the truth, as it is in Jesus. Years have since passed away, but no one has had reason to doubt that this was a genuine conversion.

Is there no reader of these lines who might be benefitted by such an interview with his pastor? You can imagine what it cost a retiring, timid youth to bring his mind to make a visit like this. But had he not done so, it might have proved a fatal resistance of the Holy Ghost. The direction is, "Seek the Lord while he may be found; call upon Him while He is near." And ministers are appointed to guide souls to the Saviour. The young man that takes such a step, is using means which

God may bless to his spiritual and eternal good.—Christian Treasury

EVIL THOUGHTS.

"Thoughts are the great purveyors of the soul to bring in provision to satisfy its affections; and if sin remain unmortified in the heart, they must ever and anon be making provision for the flesh to fulfil the lusts thereof. They must glaze, adorn, and dress the objects of the flesh, and bring them home to give satisfaction; and this they are able to do, in the service of a defiledimagination, beyond all expression."-

THE SABBATH.

He that remembers not to keep the Christian Sabbath at the beginning of the week, will be in danger to forget before the end of the week that he is a Christian -Sir E. Turner.

Correspondence.

The "Secretaries," or Members of Young Men's Associations are respectfully requested to furnish us with an account of their progress, once in the quarter or halfyear, and we would impress upon our correspondents the importance of making their communications as short and comprehensive as possible.

The pages of this Magazine will be open to correspondence that relates to young men or Young Men's Societies, whether religious, literary, or scientfic.

All communications to be addressed to Charles Morgan, 22, Marlboro-STREET, DUBLIN, on or before the 20th of each month. The secretaries of all Young Men's Associations are hereby authorized to act as special agents for this Magazine in so far as they may be pleased to do so, and all societies furnishing at least twelve subscribers will receive one copy of each number free.

SABBATH-SCHOOL CANVASS. TO THE EDITOR OF THE YOUNG MEN'S

MAGAZINE. SIR-In a late number of your very interesting publication you referred to the Canvass for Sabbath-shool scholars in London and elsewhere, which had been'so successful, and recommended that a like plan should be adopted throughout Ireland. take a very special interest in Sabbath- TO THE EDITOR OF THE YOUNG MEN'S schools, and consider that they are peculiarly adapted for effecting much good in Ireland, I would like to bring this subject again before the attention of your readers. There can be no question but that the plan you recommend would, if adopted, be the means of bringing hundreds, perhaps thousands, within the influence of Sabbath-school instruction, who are now altogether neglected; and I do not see that there can be much difficulty in carrying it out, if there is only a proper division of labour; all it seems to require is a beginning. If the Teachers of Dublin. Belfast, or some other large town, would

set the example, I think other towns would follow.

Hoping that this most important subject may not be lost sight of until there is a general movement in the matter.

I remain yours faithfully, A SABBATH-SCHOOL TEACHER.

A BOOK FOR YOUNG MEN. MAGAZINE.

DEAR SIR- There is an excellent work published, entitled "My school and scholmates," by Hugh Miller; and as I have not met many young men who have read it, and have lately derived much pleasure and profit from its perusal, I would wish, through your valuable Magazine, to recommend it to the notice of your readers. It is a work that young men should not only read, but also, carefully study.

Your's truly, A WELL-WISHER.

The Young Men's Magazine,

AND

JOURNAL OF YOUNG MEN'S SOCIETIES, FOR THE PROMOTION OF RELIGION,
LITERATURE, AND SCIENCE.

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Vol. I.

THE WONDERS OF ASTRONOMY.

No study so much enlarges the mind, or impresses it with so sublime an idea of the Great Creator as that of Astronomy. When the imagination launches into the regions of space, and contemplates the innumerable worlds scattered through it, we are lost in astonishment and awe. We see the sky above our heads, and the green earth beneath our feet, beautifully adorned by the fingers of Deity; around us, on every hand, a multitude of brilliant orbs of various degrees of splendour display their radiance. The magnitude and beauty of these heavenly bodies, the inconceivable rapidity with which they move, and the enormous distances between them, impress the mind with some notion of the Almighty energy that sustains and carries them forward in their motions, with a durability to which we can see no limit. By thus studying the wonderful works of God, we can praise Him for His mighty acts, and according to His excellent greatness.

This globe appears as a mass of atoms in the immensity of the universe, and man a mere insect. Yet how wonderful that man, whose frame is so diminutive in the scale of beings, should have powers which span the narrow bounds of time and place, soar beyond the sphere of his existence, penetrate the secret laws of nature and calculate their progressive effects. Still, Astronomy is

of such an exalted character that the greatest master-minds must admit that they only "see through a glass darkly"—that there are in it lengths unto which they cannot attain, heights which they cannot overreach, and depths which they cannot fathom.

Astronomy is named from two Greek words, signifying the law of the stars: it treats of the appearances and relations of the heavenly bodies, and the laws which regulate their various motions. There are three kinds of heavenly bodies, viz., stars, comets, and planets. The stars are luminous bedies, having inherent light, and are suns to systems of worlds revolving round them. Stars that are largest are denominated stars of the first magnitude, the next less, stars of the second magnitude, and so on. Six magnitudes are visible to the naked eye; the seventh are telescopic stars and cannot be seen by the naked eye. About 2,000 stars are visible on a clear night, but when we view the heavens with a telescope, their numbers increase beyond calculation, and are limited only by the imperfection of the instrument. It is supposed that 100 millions of fixed stars are within the reach of telescopic vision, which without this instrument would have remained for ever hid from us. The twinkling of the stars arises from sudden changes in the refractive power of the air, while the planets shine

with a steady light from having greater apparent size.

Sirius the dog-star is the nearest to the earth: it is at the amazing distance of 38 millions of millions of miles, or 400,000 times farther from us than we are from the sun. Its distance may be conceived from the fact that its light is 20 millions of millions of times less intense than that of the sun, yet it gives 324 times more light than a star of the sixth magnitude, and therefore must be 57 times nearer to us, if both have the same brightness. The earth's orbit is 190 millions of miles in diameter, yet its axis always points to the pole-star. This shows the amazing distance of the fixed stars, which causes the entire orbit of the earth to be a mere point in comparison. "Stars," says a fine writer, "the beloved of solitary shepherds, who lying on the hill side try to count them in their multitudes, call them by names of their own, and exclaim, with the great Shepherd King, 'When I consider the heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of him, and the son of man that thou visitest him? the beloved of the mariner, who pacing his midnight deck, turns often his eye aloft to those starry sparklers shining on him through the shrouds, or

Mirror'd in the ocean vast, a thousand fathoms down:

the loved of the wakeful and sorrowful, who feel, or fancy they see them sympathizing with their agonies, and that they would, if they could, send down a message from their far thrones to wipe away their tears—the loved of the astronomer, who watches their every motion, and, through his mighty tube, distils into himself the essence of their beauty, their meaning and their story—the loved of the poet's soul, who snatches many a live coal of inspiration from their flaming altars—the loved of the Christian, who sees in them the reflection of his father's glory, the mile-stones on the path of his Redeemer's departure, and of his return—the loved of all who have eyes to see, understandings to comprehend, and souls to

feel their unspeakable grandeur."

Comets are opaque bodies, named from the appearance of the tail, because the beautiful train of light sometimes resembles flowing hair (which in Latin is coma). The orbit is an ellipse of considerable eccentricity, usually called a long ellipsis; only a small portion of the orbit lies within the limits of our observation, and the remotest boundaries are far beyond the range of human vision; hence we perceive a comet only for a short time and during a very small part of its course. The tail of a comet as distinguished from the nucleus (or body) is formed of thin vapours projected from the body of the comet by the heat of the sun. These bodies experience the greatest vicissitudes of heat and cold. At the perihelium, they receive such a degree of heat as would vitrify or dissipate the hardest substance that we are acquainted with. Sir Isaac Newton computed the heat of the comet which appeared in 1680, to be 2,000 times greater than that of red hot iron! It appears to have gone half round the sun in $10\frac{1}{2}$ hours, moving at the rate of 880,000 miles per hour! Very rapidly it swept away into the distant regions of space, and has not been since seen. There are 24 known comets in the system which return at regular intervals; 140, which have not been seen again, appeared during the last century. In the year 1811, there was visible for 3 months a comet, the size of the earth, 95 millions of miles from the sun, 142 millions of miles from the earth, and its tail was 33 millions of miles long! The wonderful characteristics which mark the flight of comets through space, the suddenness with which they blaze forth, their exceeding velocity, their terrific appearance, and their eccentric motions, sweeping towards the sun from all regions, and in all directions, have rendered these bodies objects of terror and dread in all ages of the world. Some comets are indescribably

hard or dense, others inconceivably subtle or tenuous; and all the workmanship of Him who is wonderful in counsel, infinite in knowledge, and excellent in working; who established the world by his wisdom, and stretched out the heavens by His understanding. Hervey's description is highly appropriate, "Comets that shoot into the illimitable tracts of æther, farther than the discernment of our eye is able to follow, sometimes return from the long, long excursion, and sweep our affrighted hemisphere with your enormous fiery train; sometimes make near approaches to the sun, and burn almost in his immediate beams; sometimes retire to the remotest distance, and freeze for ages in the excessive rigours of And of planets thus: "Planets that winged with unimaginable speed traverse the regions of the sky; sometimes climbing millions and millions of miles above, sometimes descending as far below the great axis of your motions; ye who are so minutely faithful to the vicissitudes of day and night, so exactly punctual in bringing on the changes of your respective seasons." The great central luminary of the solar system is the sun, which God placed in the heavens to rule the day. This orb is the grand animating principle of the system, by whose attracting influence the planets are retained in their orbits. There is no object in creation whose beauty is so much admired, and whose benign influence is so generally felt in diffusing joy and animation among all the tribes of sensitive existence. It is calculated to remind us of Him who said "I am the light of the world: he that followeth me shall not walk in darkness but shall have the light of life." What the sun is to our temporal life, Jesus is to our spiritual life; and what this system would be without the sun, so the soul is without Him in every case. As the faint twilight is cheerless, compared to the splendour of the meridian sun, so the brightest power of reason, or intelligence, or science, is unable without divine light to discern spiritual things. "Separate the soul from the knowledge and word of Christ, and there is no degree of error into which the human mind is not liable to be betrayed: neither secular learning, nor amiability, nor talent, will prove a defence from the danger." Look to the strange apostacy which has been going on so long on the other side of the channel, where the word of Him, who is the True Light, has been obscured by the explanations of the Fathers; how completely has Christ been hidden, while they have been exalted, and thus the puerilities and falsehoods of the apostate church have been adopted. But, thank God, the pulse of

the great body of the people still throbs true to the faith of the martyrs.

The planets are of two classes, primary and secondary: the former revolve directly round the sun as their centre, the latter revolve round the primaries as a centre, and also accompany them round the sun. Six primary planets were formerly known, viz., Mercury, Venus, Earth, Mars, Jupiter, and Saturn; these constituted the old solar system, but, by a law demonstrated by Kepler to prevail throughout the system, viz., that the squares of their times are as the cubes of their distances, he conceived that an invisible planet revolved between the orbits of Mars and Jupiter, between which there exists the great interval of 359 millions of miles, or more than six times the space between the others. This great astronomer boldly predicted that a time would come when a planet would be found revolving between the orbits of these planets, the discovery of which would establish a regular progression in the interplanetary spaces. For nearly 200 years this daring speculation was regarded as one of the wild dreams of a great but visionary mind. At the commencement of the present century, between 1801 and 1807, four small planets were discovered in that same part of the system, named Vesta, Ceres, Juno, and Pallas. These are considered to be component parts of one large original planet which, by some mighty catastrophe in the dispensations of heaven, appears to have been burst asunder into these fragments. This can be demonstrated because their orbits intersect in two opposite points of the heavens; also, these planets are not round, as is indicated by the instantaneous diminution of light when they present their angular faces. The original body was broken by some dread shock, and that was not from any confusion or wild disorder in the laws of gravitation, but by special appointment from the Eternal Throne. What! says one, were not the laws of nature permanently settled at the creation, so that the heavenly bodies should not run counter to each other? They were permanently settled, but on certain occasions are specially interfered with by the Author of those laws—the God of Nature. On two occasions He interfered with those laws as touching our own world. At the instance of Joshua's prayer He stayed the earth in its diurnal revolution, which caused the sun to stand still at the meridian altitude, that is, in the midst of heaven, a whole day or thirteen hours; and at the instance of Hezekiah's prayer He brought the earth backward, or contrary to the diurnal revolution, which caused the shadow of the gnomon to retravel an

arc of ten degrees on the sun-dial. Two other planets, far remote, were also discovered, called Georgium Sidus and Neptune. In 1845 Mr. Hencke discovered an asteroid (or small planet) named Astrœa, and soon after another called Hebe. His success induced other observers to undertake a similar examination, and in a short time the researches of Mr. Hind, of London, were rewarded by the discovery of three asteroids named Iris, Flora, and Victoria; and two others were discovered at Naples called Hygeia and Parthenope.

Mercury, the planet nearest the sun, has the smallest orbit, being 232 millions of miles in circumference. Were an express steam carriage to move round it at the rate of 40 miles per hour, it would take 662 years to complete the circuit, yet the planet moves round in 88 days, that is the length of the year there; it revolves round its axis in 24 hours 5 minutes. The planets receive light and heat in proportion to the square of their distances from the sun. Mercury, being nearly three times nearer to the sun than we, has seven times greater light, and the heat is so intense that water must be in a state of vapour on the part of its surface opposite to the sun. To this Baker alludes in his poem entitled the "Universe:"—

First Mercury, amidst full tides of light, Rolls next the sun, through his small circle bright: All that dwell here must be refined and pure, Bodies like ours such ardour can't endure: Our earth would blaze beneath so fierce a ray, And all its marble mountains melt away.

Venus, the most beautiful planet, is 68 millions of miles from the sun; it receives nearly double the light of this earth; the year there is $7\frac{1}{2}$ of our months—the day 23 hours 21 minutes. During nearly one-half of her course, when W. of the sun, we see her before sunrise, and she is called Lucifer or the morning star; on the other side, when E. of the sun, she shines in the evening after he is set and is called Hesperus, or the evening star. To these changes Milton alludes:—

Fairest of stars, last in the train of night, If better thou belong not to the dawn, Sure pledge of day, that crown'st the smiling morn With thy bright circlet.

Mercury and Venus, because they lie within the earth's orbit, are called *inferior* planets; all those that lie beyond the earth's orbit are superior planets. Sometimes Mercury, or Venus, is seen "like a

mole on the cheek of beauty," to pass over the disk of the sun. This is called a transit, and is one of the most interesting phenomena in Astronomy; it happens very rarely, the orbit of each of these planets not being in the same plane as that of the earth. The next transit of Mercury will be on November 12th, 1861. It was to observe a transit of Venus, in 1769, that Captain Cook undertook his voyage to the South Sea, as it was not visible in this Northern hemisphere. In 1874 the next transit will take place. M. Schroeter, a celebrated German astronomer, from many observations on the planet Venus has deduced important conclusions. He discovered a faint light stretching beyond the hemisphere directly illuminated—thus the cusps or horns extend into the dark hemisphere. From this, and other observations, he deduced that Venus has an atmosphere of considerable extent. In a transit also, a faint penumbra or dusky shade is seen surrounding the planet:—

More distant still our Earth comes rolling on, And forms a wider circle round the sun.

This body, containing 200 millions of square miles, with its mighty continents and oceans, and numerous population, whirls round its axis at the rate of 1,000 miles per hour, and in its course round the sun flies with the velocity of 1,130 miles every minute; its orbit is called the ecliptic, as eclipses, both solar and lunar, take place when the sun and moon are in the plane of it. The earth is nearly 25,000 miles in circumference. On a moderate elevation we can see about 40 miles around us, and thus embrace a circle of 250 There are 40,000 landscapes of this dimension on square miles. the earth's surface. Its verdant covering diversifies the landscape and refreshes the organs of vision. This globe contains 3 water and This proportion is necessary to afford sufficient vapour to the atmosphere, and rain, rivers, and moisture to the land. Water refreshes, cleanses, and affords nourishment to vegetables, plants, and trees. It unites the various countries of the earth, carries ships of commerce on its bosom, and is filled with living creatures, many of which supply food for men. Its continual motion preserves it from stagnation. The atmosphere exhibits the same wisdom in its uses and adaptation to the earth; it is composed of two opposite gases admirably combined, manifesting the wisdom and goodness of the Great Creator. This body of air gravitates towards the earth, revolves along with it, presses with 15lbs, weight on every square inch of its surface, affords respiration to all animals, conveys sound,

wafts ships of burden to distant shores, buoys around the particles of light, and thereby creates the luminous appearance we call day; and by its very storms and hurricanes purifies itself, and carries

fetid and poisonous vapours from large cities.

This earth is attended by a satellite, the moon, which forms a beautiful and noble appendage to our globe, and her light and motions are of high utility to its inhabitants. She moves round the earth 1½ million of miles every month, at the rate of 2,000 miles an hour; round her axis in the same time, which alternately exposes her surface to nearly 15 days of sunlight and darkness; she also accompanies the earth in its vast orbit of 600 millions of miles round the sun; she shines by the light of the sun reflected from her surface. Her diameter is 2,160 miles, or more than one-fourth of the earth, and her mass one-fiftieth part of that of our planet. Though so small compared with the other bodies of the system, yet from her proximity to the earth she affects it very powerfully. her attractive influence she sways the ocean, preserving it from putrefaction, and the inhabitants of the islands and continents from infection and disease. All the appearances which the moon presents to us, our globe must present to the inhabitants of the moon, but it appears 12 times larger, as globes are to each other as the cubes of their diameters; therefore it makes a grand appearance in their heavens. From the surface of the earth to that of the moon is 240,000 miles, or nearly 10 circumnavigations of the globe. Travelling on a railway day and night, at 30 miles an hour, it would take nearly a year to pass over the distance; to reach the sun the same way would take 4 centuries. How cheerless and uncomfortable in many cases would our nights be were it not for the mild radiance with which this sister orb cheers the darkness! Providence, in wisdom, does all things well.

Pursuing our journey outward, we cross the orbit of Mars at a mean distance from the sun of 142 millions of miles. This is the first of the superior planets; it has a diameter of 4,200 miles, or more than ½ of our globe, and is $3\frac{1}{2}$ times less than the earth; it turns on its axis in $24\frac{1}{2}$ hours, and revolves round the sun in 1 year and $10\frac{3}{4}$ of our months. Sir John Herschel observed, distinctly, the outline of continents and oceans on the surface of this body, and that the land is distinguished by a reddish hue such as our sand-stone districts would exhibit; from this reddish appearance the planet was called, as Mars among the heathens was called the God of War. Very bright spots have been observed about the polar

regions of Mars, which have been ascribed to an accumulation of ice or snow there. To an observer on this planet the earth is by turns a morning and evening star, as Venus is to us. Next come

the group of asteroids already spoken of.

At a mean distance of 490 millions of miles from the sun we cross the orbit of Jupiter, the largest and most magnificent of all the planets: its diameter is 89,000 miles: its surface more than 126 times the area of our globe, and its solidity 1,400 times greater. When nearest the earth it is 400 millions of miles distant, and, when in the opposite part of the orbit, 590. Jupiter moves round the sun in 12 of our years, round his axis in 10 hours, or 27 times quicker than this earth; it is an oblate spheroid, the equatorial diameter being 6,000 miles greater than the polar. This planet has 29 times less light from the sun than we; it is attended by 4 moons, discovered by Galileo in 1610. To his satellites Jupiter appears as a large and resplendent moon 1,000 times larger than ours, and presenting the same phases. The eclipses of these satellites which are very frequent, the nearest being eclipsed 18 times every month, led to the discovery of the motion of light, that medium without whose cheering influence all the beauties of creation would have been to us a blank; as there is a difference of $16\frac{1}{2}$ minutes between the time of the eclipse commencing when Jupiter is nearest to the earth and when most remote—the light requiring that time to fly across the earth's orbit, 190 millions of miles, i. e. 192,000 millions of miles per second. Such is its velocity that the earth, moving in its orbit 68,000 miles per hour, or 19 miles per second, would take two months to pass through the distance which a ray of light would pass over in 8 minutes. These eclipses also furnish astronomers with an easy method of determining the longitude. From its appearance of grandeur and sublimity this planet was named, as Jupiter was the supreme god of the heathens.

Leaving this vast world, and pursuing our journey to a distance of 900 millions of miles from the sun, we cross the orbit of Saturn, the most wonderful of the planets. His diameter is 79,000 miles, his solidity 1,000 times that of the earth; he sweeps round his axis $10\frac{1}{4}$ hours, round the sun in $29\frac{1}{2}$ of our years, and has 90 times less light from the sun than we. The most remarkable phenomenon connected with this planet is the double ring by which it is surrounded. These rings revolve round the planet in $10\frac{1}{2}$ hours, at a speed of 900 miles per minute, and must reflect considerable light to Saturn as vast arches spanning the firmament. It has also 7

satellites, the nearest of which revolves round the planet in 22½ hours, the second in 33 hours. Such an assembly of moons at the same time, one full, another half, another gibbons, another horned, must present a most beautiful and variegated appearance in the heavens, displaying the glory and power of the Great Creator:—

One moon on us reflects its cheerful light, There seven attendants brighten up the night; Here, the blue firmament bedeck'd with stars, There, over head a lucid arch appears.

The next planet we meet is Georgium Sidus or Uranus, 1,800 millions of miles from the sun. It is about 35,000 miles in diameter, or 88 times the magnitude of this earth, and revolves round the sun in nearly 84 of our years. This body appears like a star of the 5th magnitude; it receives 359 times less light and heat from the sun than this earth, being 19 times more distant. It is attended by 6 satellites already discovered, which move in orbits nearly perpendicular to that of the ecliptic.

Leaving this planet, and continuing our journey outward, we reach the known limit of the planetary system. Here revolves the lately discovered planet Neptune, distant 3,000 millions of miles from the sun, or 32 times farther than we, completing his vast circuit round the sun in 164 of our years. He is attended by one satellite already discovered, and certainly several yet undiscovered.

Who there inhabit must have other powers, Juices, and veins, and sense of life than ours: One moments cold like theirs would pierce the bone, Freeze the heart-blood, and turn us all to stone.

Strange and amazing must the difference be 'Twixt this dull planet and bright Mercury. Yet reason says, nor can we doubt at all Millions of beings dwell on either ball, With constitutions fitted for that spot Where Providence, all-wise, has fixed their lot.

Those several bodies of the system perform compound revolutions round their axes and round their orbits, and for what purpose? They revolve round their axes occasioning the succession of day and night, and round their orbits, occasioning the different seasons to their inhabitants—for by the rule of analogy they are peopled worlds, the abodes of happiness to millions who rejoice in the Creator's goodness. Surely, says one, you do not mean that the inhabitants of other worlds are similar to us—similarly situated.

This we know to a degree of precision—their periods, times, and seasons; and they are similar to us in this respect, every orb furnishes its circle of revolution in the same period it has been performed for thousands of years. No one interrupts another; no satellite forsakes its primary, but the laws of motion impressed on all at the beginning have since continued to operate. of all is nearly the same, and each has its different seasons. people of Venus in the course of their year, 224 of our days, have round the equatorial parts two summers, two autumns, two winters, and The people of Mars have a year nearly twice the length of our year, but their days are nearly the same length of The people of Jupiter have a year 12 times the length of our year, but in that year they have 10,000 days. The people of Saturn have a year 291 times the length of our year, but in that year they have nearly 30,000 days. The people of Georgium Sidus have a year 84 times the length of our year, and they of Neptune still longer: their year is 164 times the length of our year. Lunarians, or inhabitants of the moon, in the course of their year, which is just the same length of ours, have only 12½ days, whereas we have 365; whereas we are able to measure the lunar mountains, observe the vales, hills and caverns, and the diversified lunar aspects, eruptions in its volcano, &c.; it is highly probable they can actually observe our various movements, and it is probable that the inhabitants of those other worlds can accomplish much greater works than we, as it is highly probable that they preserved their primeval rectitude and strength of intellect which we unfortunately lost. From these considerations, we may conclude that the inhabitants of innumerable worlds extol the majesty of the Prince of Peace on account of what He performed on behalf of the human race. But, says one, as we know so little of the inhabitants of other worlds, wherein does it appear that they are acquainted with our condition? Answer—We, as well as they, originally possessed a vast and indescribable extent of knowledge. The power of reason, the grasp of memory, the lightning of invention—fragments remaining of the lovely image we once possessed, attest this fact; but by disobedience the lovely image of the Deity became shivered and disfigured: the views of those who have kept their first estate undoubtedly extend to the operations of Omnipotence on this globe and throughout the universe.

This earth contains an amazing variety of the human species, beasts, birds, fishes, trees, plants, herbs, vegetables, minerals, &c.,

and throughout the whole there is an endless change and gradation—no two things are found exactly alike: then this earth is only the sixtieth part of the solar system, and every star, as a sun, lights up other worlds and gives animation to such a system, and the stars are incalculable. Sir W. Herschel reckoned in a small portion of the milky way 116,000, and by analogy all the other worlds dispersed throughout the universe have an infinite diversity of scenery, and no one globe or system exactly resembles another, but every world contains as great a variety of inhabitants and productions as this on which we live.

Then who is like unto the Universal Lord, the Governor of the universe, who hath His eye upon all these bodies, and all their inhabitants and productions; who at first formed and arranged these multitudinous worlds, and having accomplished the stupendous work, has since kept them without wear or tear; and amid the immensity of His works, and the multiplicity of orders of His creatures, we (the human race) have not been overlooked, but, on the contrary, have been the peculiar objects of his regard? He accomplished in our behalf a mighty and stupendous work, which magnified his other perfections, and made mercy rejoice over them all, in order that He might again smile upon our world, and reclaim to Himself the children who had wandered away from Him. This consideration should strongly excite our gratitude, and stimulate our devotion.

DAVID SIMONTON.

WHAT ARE WE LIVING FOR?

"Habit is second nature"—so runs the adage, and indeed we find it verified in our every day experience. How often do we discern men performing acts, from the mention of which they would have shrunk with horror but a few years before, yet now can scarcely live without, simply because, through practice or habit, such acts have gained a power over them which they cannot resist, however much convinced of their sinfulness, or desirous of overcoming; nor can we help expressing our surprise at the easy manner in which mankind generally yield to these practices, while fully aware that, continuing in the same, they must ultimately

become their slaves. Not alone to our physiological construction can those words be applied we are "fearfully and wonderfully made," we think they may also be applied to man in his moral capacity and mental endowments.

But while we condemn on the one hand the wild extravagances of man, and deprecate with earnestness his evil qualities-evil from the fall—vet on the other hand, there is much, very much, to be admired in the genus homo. There is a greatness, a pobleness, a capacity in the soul of man, for which we search in vain in other creatures. The conscious possession of this inspires him with a feeling of superiority over the vast multitudes of created beings, and we think justly so, for who else on this sublunary planet can render subservient to his purposes the grand phenomena of nature? Who within the boundaries of creation can snatch the lightning from the passing cloud and bid it serve his will? Who can make the inanimate objects around him live as it were for his pleasure and bid them convey his thoughts quicker than the "wings of the wind?" Who, amid the multitude of beings which throng this earth, can hold communion with his maker, and swell the song of praise in honour of the "King of Kings and Lord of Lords?" Who, we ask, can do these things? Who?—why none but man! O man! thou exalted but depraved being; thou canst, from thy proud eminence, survey the wonders of creation; thou canst soar amid the ten thousand worlds around and pierce the gloom of ages, hid from those inferior creatures at thy feet; thou canst hold communion with the past, and bring up afresh the things of years gone by, and place them in array before thee; for thee the stars give their light; for thee the moon walks in her brightness; for thee "the unwearied sun from day to day" sheds his glorious light; for thee the "the cattle upon a thousand hills" were created; for thee the "earth yields her increase" and "the waters of their kind." But why this greatness? Why this power? Why doth the Almighty ruler of the universe invest man with such wondrous capabilities? Well may we ask with the psalmist "what is man that thou art mindful of him, or the son of man that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the foul of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas!" Oh! did we but

value those noble powers as they deserve, did we but appreciate them as we should, we need not be at a loss for a reply. But, alas! instead of making those capabilities of our nature work for the high purpose of their formation, and, through them, receive those rich supplies of blessing, which are always ready for us, we but trample them as nought, or prostitute them in the baneful service of sin, gratifying the depraved cravings of our nature, and thereby increasing our own misery at the end, as well as decreasing the powers of those noble endowments.

We have been led to make these remarks from an observation which we made a short time since; and though we are assured the same observation occurs to many serious individuals, yet we fear it is too often lost sight of by thousands who daily throng our streets and marts, evidently labouring for the "good things of this life."

In passing through a certain town not long ago, we were struck by a large concourse of people assembled in one particular part. On approaching nearer we saw large poles erected at some distance from each other, and connected by a swinging rope; we supposed, therefore, that some performance was to take place, and, perceiving among the crowd many who, from their appearance, would not be likely to be led astray by trifles, we were induced to remain, and soon we discerned the "centre of attraction;" viz., a man attired in a most grotesque fashion, who forthwith mounted upon what he rather appropriately termed "the slack rope," and, then and there, put himself through such a variety of attitudes as made us by no means envious of his position, though it appeared that he enjoyed a large share of "popularity," if we may judge from the sundry "loud and prolonged cheering" of the crowd. While gazing at him during his various evolutions, we "mused within" ourselves, and could not help asking ourselves, "what is he living for?" Is he fulfilling the great and wise end of his existence? or was he born only to attract the attention of a multitude, and gather a few pence for his performance? Is there in his acts sufficient to gratify the cravings of an immortal soul? Or is he only born to fulfil a few years here, and die to be no more heard of? Then we asked ourselves "what are all those people around him living for? Have they not also immortal souls? And is this the way to prepare for eternity?" We turned away from the scene, while again and again the question comes home to us, "what is he living for?" "What are they living for?" And still that impression is fresh on our mind, and the more deeply has it been impressed by hearing that,

soon after, the same man lost his life by a fall from that rope whereon he seemed to take so much pleasure, and from which he drew his means of subsistence. Then the questions occurred to us, "what did he live for? Where is he now? We have often since met similar cases, and the same inquiry still urges itself upon our mind. When we meet a party going to seek for pleasure at the sources offered by this world, and drinking deep of the bliss, which, at most, will last but a few years, and from which can be derived only momentary pleasures, we ask "what are they living for?" When we encounter the busy merchant, as he rushes here and there in all the bustle and activity of life-his mind filled about this speculation and that speculation—when will such a ship arrive? when will such a packet sail? how the markets are, and how the exchange? We turn off and ask "what is he living for?" When we are told "there goes a man who spends his days in debauchery and his nights at the gaming table, and never thinks of God or of eternity; whose only pleasure seems to be in quaffing the bowl and tossing the dice," we ask "what is he living for? When we meet a young man full of the vigour of youth, whose well-built frame and open countenance bespeaks him as qualified to be useful in his "day and generation," but who yet spurns those opportunities of usefulness, and, because he happens to have his wants supplied by the fond hand of a too indulgent parent, thinks he has a right to roam the streets in idleness, regardless alike of the claim of himself and of others upon his time and his attention; becoming a burthen on society, instead of a blessing—we ask with a sigh "what is he living for? When we meet a young man who applies himself day and night, in labouring for the "meat that perisheth." and in pursuit of this, almost refuses the necessaries of life, and altogether denies himself of its luxeries, whose downcast air and palid cheek, proclaim a short existence, we ask, in wonder, "what is he living for?" Thus we might go on and enumerate instances where the same questions again and again occur. But need we say more. Is it not time to say what man should live for. May we not with propriety ask,

How came I thus—how here? Not of myself—by some great maker then, In goodness and in power pre-eminent."

And are we not supplied with an answer in the graphic, yet comprehensive language of the Christian poet,

To glorify my God below, And find my way to heaven."

Yes, it is the soul of man that elevates him above all other created beings, the soul is immortal and must live for ever, either with the blest in heaven or with the damned in hell! Through this medium is imparted unto man the knowledge he posesses, and through it he shall become the recipiant of his eternal reward! By it he is enabled to hold communion with his maker, and receive from him those blessings which he daily requires, and because of it he shall have to give an account at last," therefore the question is put "For what shall it profit a man if he shall gain the whole world and lose his own soul? or what will a man give in exchange for his soul?" It will, consequently, appear that the *chief* business of man is to prepare himself for the full enjoyment of these powers of soul which he has, and thereby avoid the fearful alternative of eternal punishment, but it does not follow that, in order to this, man must lav aside the active engagements of life and devote himself exclusively to the preparation for the future; rather should these be made subserviant to the higher claims of eternity, for while the command is urged "be not slothful in business," it is equally enjoined, to be "fervent in spirit, serving the Lord;" some may tell us that "indeed if they pay such attention to religious matters their worldly prospects will suffer," and content with this meagre excuse they forget the things "that make for their peace," until after, alas! they are "for ever hid from their eyes;" others will put it off to a "more convenient season," to "old age," or "a sick bed," and then, when, forsooth, they cannot enjoy "life" any longer they will offer the "dregs" of their existence to a "long suffering God," none of them are warranted in Scripture, and if we assume one or all of these excuses our "blood will be upon our heads," for "Now is the accepted time, and now is the day of salvation."

Reader, let me ask, "what are you living for?" "Is the world anything the better for your existence?" Are you actively engaged in promoting the glory of God, the welfare of your fellow-creatures, and the prosperity of your immortal soul? Are you, by your "walk and conversation," encouraging others to follow the footsteps of your Saviour? If you be a young man, what influence are you exerting upon your companions? Do you know what opinion they have formed of you? Can you point to one who has been reclaimed from the paths of vice through your instrumentality? Can you call to mind, with holy pleasure, the numerous instances in which you have been made the instrument of increasing the happiness of

others and adding to your own stock of solid joy? Suppose that "this night your soul would be required of you," are you ready? Would you welcome the summons? and

"Clap your glad wings and soar away And mingle with the blaze of day."

Or can it be that you are still in the "gall of bitterness" and in the "bond of iniquity." Oh! let me again press the question home to your conscience, "what are you living for?" "Whither are you going?" You cannot answer me, but you can answer these questions to your own heart, you can answer them to Him before whom you and I must appear. Let me then entreat of you to answer them at once, and prepare to join the ranks of the redeemed in the "New Jerusalem" and for ever roam in that place where happiness is without alloy, and, describing which, the poet exclaims—

"Go wing thy flight from star to star,
From world to luminous world as far,
As creation spreads its shining walls:
Take all the pleasures of all the spheres,
And multiply each through endless years,
One minute of Heaven is worth them all."

Londonderry.

ATTICUS.

GOD ANGRY AT SIN.

There is nothing in all the world that God is angry with but sin; for all other things are his own works. in the goodness of which he rested with singular complacency and delight. Sin is that giant against which God's arrows were directed; and as the arrow sticks in the butt unto which the mark is fastened, so the judgments which are shot at sin must needs light upon them unto whom sin cleaveth. The way, then, to divert the arrow, is to remove the mark. . . Let a man take what course he can to keep off God's judgment, and hide himself in the closest protection that human policy or power can contrive: so long as he keeps his sin with him, God's arrows will get through at one joint or other. A naked man with innocency, is better armed than Goliath in brass or iron.—Bp.Reynolds.

ALL IMPORTANT CONSIDERATIONS.

Sacred Scripture is sterling truth. Every regenerate person can attest that fact. Why so? Because it exactly describes what he has experienced. First, the natural state, in which every one is born into the world. He deviseth mischief upon his bed. He setteth himself in a way that is not good. He abhorreth not evil. (Psal. 36 ver. 4) Next, the awakened state, when the Spirit of God comes with conviction. I am troubled. I am bowed down greatly. I go mourning all the day long. (Psal. 38 ver. 6.) And then, the New Birth, or Regeneration: which takes place by trusting entirely on Jesus Christ crucified: viz. I was brought low and he helped me. The Lord hath dealt bountifully with me: delivered my soul from Death, mine eyes from Tears, and my feet from Falling. (Psal. 116 ver. 6, 7 and 8). Old things are passed away: behold all things are become new (2 Cor. chap. 5 ver. 17.)

The word then is genuine truth: and O! how awful are those statements: The wicked shall be turned into hell, and all the nations that forget God. (Psal. 9 ver. 17.) In hell he lifted up his eyes, being in torments.——I am tormented in this flame. (Luke, chap. 16 ver. 23 and 24). It is better for thee to enter halt into life, than having two feet, to be cast into hell: into the fire that never shall be quenched: where the worm dieth not, and the fire is not quenched. (Mark, chap. 9 ver. 45 and 46)——But, Blessed be the name of the Most High: we need not remain subject to God's wrath and curse, due to us for sin: and to the pains of hell for ever: for, Help was laid upon One that is Mighty. (Psal. 89 ver. 19.) By infinite Wisdom a plan was devised, and by infinite Love was carried into effect, a wonderful plan of Righteousness. Christ Jesus bore our sins, in his own body on the tree. God is just, and the justifier of him who believeth in Jesus. (Rom. chap. 3 ver 26.) And so, I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye. (Ezek. chap. 18 ver. 32.) Let the wicked forsake his way, and the unrighteous man his thoughts: let him return to the Lord, and he will have mercy upon him: and to our God, for he will abundantly pardon. (Isai. chap. 55 ver. 7).

The Father of infinite Goodness has sent an invitation for us, after all our transgression, to come to his eternal Joy: and eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. (1 Cor. chap. 2 ver. 9) O! let no failure take place on our part. The Captain of the Lord's Host will be with us: and the lions in the way are all chained. Believing for Salvation in Christ Jesus crucified: (the only refuge for sinners, and propitiation for our sins): and treading circumspectly in His footsteps, by heavenly assistance let us live for eternity: not conforming to this world; but, being transformed in newness of life. We are not our own, but bought with an unparalleled price: and we know neither the day nor the hour wherein the Son of Man cometh. Looking at things which are not seen, and seeing Him who is invisible, we shall through glorious Grace and Love go on to Sion, more than conquerors.

J. S.

Poetry.

A STAVE OF SYMPATHY.

BY THE AUTHOR OF "PROVERBIAL PHILOSOPHY," OFFERED IN LIEU OF A SOLICITED LECTURE TO THE YOUNG MEN'S CHRISTIAN ASSOCIATION.

My blessing, young brother! an honest God-speed, A Christian and true British cheer!

The best and the wisest among us have need

Of hearty encouragement here:

And wholesome it is to be hailed, as we go Along the dark rapids of life,

By those who are weath'ring the perils, and know The way to be steered in the strife!

By diligence, brother, and quiet content; By purity, growing from prayer;

By looking on all things as ordered and sent From God, in His fatherly care;

By thrusting the cup of temptation aside,
And tasting it—no! not a sip!

By cleansing the head from the cobwebs of pride, And banishing scorn from the lip.

By reading, and working, and doing your best In all that is duty to do;

By frankness, and fairness, and kindness exprest To all that have dealings with you;

By cheerfulness, hopefulness, gratitude, truth;
By shunning the thing that is mean;

By looking to God as the guide of your youth, And loving your country and Queen!

Steer thus, O young brother! and you will indeed Ride safe, though the surges be vext;

In this world I warrant you well to succeed, And better than well in the next:

Go on, and be prosper'd! "Enough, and to spare,"
To godliness ever is given;

By pureness and diligence, patience and prayer, You conquer for Earth and for Heaven!

MARTIN F. TUPPER.

"YE SHALL KNOW THE TRUTH."

Except a man be born again lie cannot see the kingdom of God-John, chap, iii ver. 3. Being born again, not of corruptible seed, but of incorruptible-lst Peter. chap. i. ver. 23. The experience of all in conversion is not just in the same degree. Some have the thunderings of Mount Sinai, others hear a small still voice . but all regenerate persons feel they are raised up in the new man with power to life and godliness. The new birth unto righteousness generally thus takes place—he who s convinced of sin, in whose heart the Holy Spirit has been allowed to operate, being awakened to a true sense of his guilt before God, sees himself a hell-deserving sinner. He has broken the Divine Law, grieved the Holy Ghost, run counter to the will of his Heavenly Father, and justice has laid terrible hold upon him. He feel_ that he is under the sentence of eternal death, subject to wrath and divine dis_ pleasure, so fast in prison that he cannot get forth. O! then, with the psalmist he goes mourning all the day long; he is weary of his groaning; he washes his bed, and waters his couch with his tears; the arrows of the Almighty stick fast in him-and a wounded spirit, who can bear? I am carnal, sold under sin, he exclaims: O! wretched man that I am, who shall deliver me from the body of this death? Lord save me, or I perish? In this situation, wretched and miserable, and bearing the intolerable load of guilt, he is directed by the Word and Spirit of God to Calvary. He there beholds the victim of the cross, the Lamb of God that taketh away the sin of the world. Here is a sacrifice, which infinite mercy provided, equal to the utmost demands of justice. Jesus is wounded for our transgressions' and bruised for our iniquities. He dies in our stead, that we may have life. Moses lifted up the serpent in the wilderness, so is the Son of Man lifted up, to hear the bite of the poisonous adder, the deadly, malignant disease of sin. The weary and heavy-laden sinner, then, apprehending in this gracious plan (devised by infinite wisdom, and carried into effect by infinite love), that God is just and the justifie of him who believeth in Jesus, comes to the cross with all thankfulness. his chains fall off; his burden disappears, the gates of brass and bars of iron are broken to pieces; the prison doors are opened, and he walks out into liberty, the glorious liberty wherewith Christ makes free. Sanctification now takes place and by faith in the Atonement; trust in Jesus Christ crucified; he is raised up in the new man, which after god is created in righteousness and true holiness.

J. S.

HE COULD PRAY!

Yes! far better than he could talk. The person alluded to was quite awkward in his efforts at conversation, while he would offer a beautiful and appropriate prayer. It was almost painful to see what hard work it evidently was for him to talk. You pitied the man. Not that he was a person of weak mind or low character. On the contrary, good sound sense was conspicuous in all that he really did say, and his conduct was above reproach. He was a man, too, of refined feeling and delicate sensibilities, and of fervent religious emotions, and you could not know him long without loving him. Yet it would make you ache to hear him talk. The truth is, he was an inveterate stammerer. But that man could pray. out on this wise. It fell in my way to stay at his house for the night. I was a stranger to the place, a stranger to him. I soon learned that he was a warm-hearted Christian, notwithstanding the difficulty he found in communicating his ideas. A prayer-meeting had been appointed at his house on that very evening. I was so strongly importuned to conduct it, that I could not refuse; but after some opening exercises threw it back upon the brethren present to be carried on as they should see fit. Toward the close of our very precious interview, I was surprised and somewhat troubled to see our stammering brother fall on his knees for prayer. I supposed his painful attempts to express himself would excite the attention and sympathy of those present, and mar the good effect of the previous exercises. But imagine my astonishment when, without any apparent difficulty, or uncommon hesitancy, he poured forth a most beautiful and impressive address to the throne of grace, leading our hearts and thoughts directly to the mercy-seat, and to the cross of Christ. I felt rebuked, and could only listen with silent admiration.

I afterwards thought much of this circumstance. At first it seemed unaccountable, and I could not understand how one who could talk but so poorly, could pray so unusually well. But now the matter is intelligible enough, and the explanation is simple. First, here was the power of habit. We can readily perceive that the good brother was familiar with the place and duty of prayer. The language of entreaty and thanksgiving was not new to him. He uttered it as one speaks his mother-tongue, with great freedom and readiness. It was probably the language of the thoughts which were more commonly in his mind than any other. He probably said more to his Maker than he did to his fellow-men. Yet it was no mere formal exercise with him on that occasion,—one learned by rote, and repeated from memory. His prayer was peculiarly appropriate to circumstances, and was obviously made for the occasion. It was just the outpouring of a heart accustomed to commune so frequently with heaven, that it knew, and could freely use the language of heaven. And it was delightful to listen to such converse.

Secondly, there was evidence that the Lord helps those to pray who try to pray much and well. Those who seek for a "spirit of grace and of supplication" will assuredly find it. "Before they call, I will answer; and while they are yet speaking, I will hear." The request of the disciples, "Lord teach us to pray," met with a prompt and favourable answer. In the case of which we have been speaking, the habit of looking frequently unto God in prayer was rewarded with such a power of prayer as few possess, and that, too, in the very teeth of a physical

impediment which seemed to render the thing an impossibility.

Does not this case furnish a forcible rebuke to such as excuse themselves from the discharge of Christian social duties on the plea of their incompetency to perform them well? Is that plea sufficient? Might they not qualify themselves if they were sufficiently earnest and persevering in their efforts to do so?

On the whole, I conclude that the prayer of that brother who could address his Maker so much more readliy than he could possibly speak to his fellow-men, was as rich and profitable an exercise for me as any, perhaps, in which I had ever engaged, I trust that my astonishment at the time did not prevent my joining heartily in the devotions, while the incident taught me some very useful lessons, which I think I shall remember to my latest day.—Christian Treasury.

"WITHOUT GOD IN THE WORLD."

A great mistake it is to suppose that there are none but daring reprobates and open transgressors who live "without God in the world;" for, on the contrary, there are thousands of all classes of society who answer this description, thousands of whom it may truly be said they are "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world."—(Eph. ii. 12.)

There are rich men who strive with heart and mind, with soul and strength, to add to their possessions, who never dream of acknowledging God in all their ways, that he may direct their paths. They think much of their perseverance, but little of their impiety. They praise themselves, but they never praise the Lord their Maker. "The earth is the Lord's, and the fulness thereof," and they who get gain, and take the credit to themselves, sacrificing to their own net, and burning incense to their own drag, and living without God in the world, as much as if they were bowing down to stocks and stones. Better is little with the fear of the Lord, than great treasure, and trouble therewith."—(Prov. xv. 16.)

There are prosperous merchants doing business in all seas, sending ships to every quarter of the world, and receiving treasures from the east and the west, and the north and the south, who are as regardless of the High and Holy One, to all practical purposes, as the fool who hath said in his heart, "there is no God." They are wealthy, upright, generous, and charitable. Their word is their bond, and they sit among princes; yet for all this they are living in jeopardy, for they are living without God in the world. While they amass earthly treasures, they neglect that heavenly wisdom, the merchandise of which is "better than the merchandise of silver, and the gain thereof than fine gold."—(Prov. iii. 14.)

There are physicians who restore the sick, and raise up those who appear to be at the brink of the grave; but while they attend to other's bodies, they neglect their own souls. The structure of the human frame occupies all their attention, and its great Creator has none of their regard. A man may be very wise in temporal maladies, and yet very ignorant in spiritual diseases. By such an one the leprosy of sin is not understood. He lives without God in the world, and God is not in all his thoughts.

There are great readers, who devour every book that come in their way on arts, science, and literature, yet never ponder over those sacred Scriptures, which, given by inspiration of God, are "profitable for doctrine, for reproof, for correction, for

instruction in righteousness."—(2 Tim. iii. 16.) What shall we say of these ungodly book-worms? What, indeed, can we say, but that they are acting unwisely? for those who never read of God, nor pray to God, and who neither fear God, love God, obey God, nor praise God, must be living without God in the world.

There are miserly, covetous men, who scrape all that they can get together of this world's possessions, by pinching parsimony. They will not even provide for their own comfort, let alone relieving the wants of the poor. No sense of God's goodness to them moves them to deeds of Christian charity. Truly may they be said to live without God in the world, who have no God but gold. "Godliness, with contentment, is great gain," but gold without godliness is a snare; "For what is a man profited, if he shall gain the whole world, and lose his own soul?"—(Mat. xvi. 26.)

There are sbrewd, cunning, calculating men, successful in all they undertake, who pride themselves on their close bargains and profitable speculations. They call taking an advantage cleverness, and to outwit another is a cause of self-congratulation. Alas! they do but deceive their own souls. Though these may stand ever so well [with mankind, hardly need it be said that they are living without God in the world. Let "no man go beyond and defraud his brother in any matter:

because that the Lord is the avenger of all such."-(1 Thes. iv. 6.)

There are men, ardent and persevering, ever seeking after some imaginary good. It may not be "perpetual motion," or the "philosopher's stone," but something equally delusive and useless. Disappointment seems only to whet their appetite, to sharpen their invention, and to increase their desire to grasp the phantom they are pursuing. On! on! on! without considering that time is short and eternity at hand. One-half of this ardour after eternal things would yield them a recompence of great/reward, and altogether relieve them from the deserved reproach of living without God in the world.

There are long-headed, far-seeing, deep-thinking men, wise in the wisdom of this world, but knowing nothing and caring nothing about the world that is to come. A lamentable thing it is to be only wise for earth and ignorant for heaven, seeing that "the wisdom of this world is foolishness with God."—(1 Cor. iii. 19.) What is the use of knowing everything else, if we are ignorant of the excellency of the knowledge of Christ Jesus, and know not him whom to know is eternal life? Wise men can be no other than foolish men, when they thus live without God in the world.

But if the rich man, the prosperous merchant, and the learned physician, the reader of many books, the hoarder up of gold, and the close bargain maker; if the ardent pursuers of imaginary advantages and the worldly wise may thus live without God in the world, how necessary is it to ask ourselves whether we are avoiding the error we deplore, whether we are guiltless of the fault we condemn? The question is one of great weight and infinite importance, involving light and darkness, life and death, time and eternity, eternal weal and eternal woe; for whether we believe it or deny it, it is a fearful fact that "all have sinned, and come short of the glory of God" (Rom. iii. 32); whether we receive it or reject it, it "is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."—(1 Tim. i. 15.)—Old Humphrey.

FAST MEN.

The vicious die early. They fall like s'adows, or tumble like wrecks and ruins into the grave—often while quite young, almost always before forty. The wicked "liveth not half his days." The world at once ratifies the truth and assigns the reason by describing the dissolute as "fast men," that is, they live fast, they spend their twelve hours in six, getting through the whole before the meridian, and drooping out of sight and into darkness while others are in the glow and glory of life. "Their sun is down while it is yet day." And they might have helped it. Many a one dies long before he has need. Youg men of genius, like Burns and Byron, to whom, when dissipated and profligate, thirty-seven is so fatal; and your obscure and nameless "wandering stars," who waste their youth in libertine indulgence; they cannot live long. The must die early. They put on the steam till they blow up the boiler. They run at such a rate, that the fire goes out for want of fuel. The machinery is destroyed by reckless speed and rapid wear. Nothing can save them. Their physical system cannot stand the strain they put it to; while the state of their minds is often such, that the soul would eat the substance of the most robust body, and make for itself a way of escape from the incessant hell of its own thoughts.—T. Binney.

WHAT IS HAPPINESS.

Every thinking man will look around him when he reflects on his situation in this world, and will ask, "What will meet my case? What is it that I want? What will satisfy me? I look at the rich, and see Ahab, in the midst ofall his riches, sick at heart for a garden of herbs. I see Dives, after all his wealth, lifting up his eyes in hell, and begging for a drop of water to cool the rage of his sufferings. I see the rich fool summoned away in the very moment when he was exulting in his hoards. If I look at the wise, I see Solomon, with all his wisdom, acting like a fool; and I know that if I possessed all his wisdom, were I left to myself, I should act as he did. I see Ahithophel, with all his policy, hanging himself for vexation. If I turn to men of pleasure, I see that the very sum of all pleasure is that it is Satan's bed, into which he casts his slaves. I see Esau selling his birthright for a mess of pottage. I see Solomon, after all his enjoyments, leaving his name a scandal to the church to the latest age. If I think of honour, take a walk in Westminster Abbey—there is an end to all inquiry. There I walk among the mighty dead. There is the winding-up of human glory. And what remains of the greatest men of my country? A boasting epitaph. None of these things can satisfy me. I must meet death, I must meet judgment, I must meet God, I must meet eternity "—Rev. Richard Cecil.

Rebielus.

Dred; a tale of the Great Dismal Swamp. By Mrs. Harriett Beecher Stowe. London: Sampson, Low, Son, and Co.

Scarcely had this work issued from the press before a most unfavourable review of it appeared in the Athenœum: a very unfair standard of criticism was adopted, comparing it with the authores's previous work, "Uncle Tom's Cabin." Now, if Mrs. Stowe is not to write another work until she can produce one equal in interest to "Uncle Tom's Cabin," she would never write another. "Dred," most assuredly, will be admitted by every reader to be a work of very great interest, containing beautiful and pointed illustrations of those traits of character which arrest our attention and excite our sympathy. The first three chapters of the work are rather prolix, and enter too much into detail, giving us too minutely the character of those introduced; but, having got over those three chapters, and entered upon the fourth, no reader, that can appreciate a well written "romance of real life," will lay aside the work until they have read it through. The writer proposes to show the evil and debasing influence of slavery upon the "white classes," who are affected by it, and illustrates, in a narrative well sustained throughout, that slavery is a bitter curse even to those who are supposed to benefit by it. The practical character of real Christianity is well illustrated, and shown to be a system of divine truth, by which the humblest sinner may become reconciled to God, and find peace in believing, while at the same time it is worthy of the attention of the most refined intellect. In the last chapter of the work we are disappointed to find the various actors in the narrative rather hurriedly knocked off the stage; we would not wish to see the work more bulky than it is, but we think that there might have been two chapters less of description and detail in the beginning of the work, and two more of interesting narrative at the end; but, on the whole, "Dred" well merits what it has already obtained to a large extent, a pre-eminence among the numberless works that are being issued daily from the prolific press of the present day.

The Hills of the Shatemuc. By the Author of the "Wide Wide World." London Sampson, Low, Son, and Co.

Like "Queechy," "The Wide Wide World," "Dred," "Uncle Tom's Cabin,' and many others, this is a "religious novel;" this, however, does not make it the less interesting or entertaining. It is a book we would recommend to the perusal of young men, not only as one from which they may derive profit and benefit, but also as a wholesome recreation and relaxation for their minds. A very large number of the books now being published are of a very injurious character, the tendency of which is only to excite the imagination and weaken the intellect—nothing vigorous or healthful in their tone; they leave no good impression behind, and the time spent in reading them is worse than lost. As an antidote to such works we hail with pleasure the publication of such works as "The Hills of the Shatemuc," and wish it a very large and increased circulation.

Open Air Mission. Report for 1856, and Occasional Papers.

This is a society in which we are sure many of our readers will take a warm interest, and be glad to hear of its progress. The objects contemplated by it must be pleasing to Him who gave as a special characteristic of his ministry, "that the poor have the gospel preached unto them." The day is past when only ministers of the gospel are expected to labour in Christ's vineyard, and it is how admitted to be the duty and privilege of every Christian to do what he or she can to make known the way of salvation to those around them. In advocating the cause of Christ with "the people," more simplicity is wanted, and we rejoice to find by the Report that "inquirers have been urgent and frequent from all quarters for a larger supply of good plain-speaking Christian laymen, and the committee have been enabled to devote their chief efforts to meet this demand, by the generous manner in which the necessary funds have been sent to the mission, without those advertisements or appeals which often engage much time and labour, and distract the attention of societies from the actual work for which they are designed."

Some very interesting and useful information and advice is given in the "Occasional Papers" issued by the society, from which we extract the following:-

"Several undergraduates of the University of Cambridge have field open-air services in the streets of that town and in the neighbouring villages. These gentlemen preach in their academical costume. The university authorities do not interfere, and the 'common people hear them gladly'

"Open-air preaching was carried on last year, and will be resumed in a hundred towns and villages of England; in most, by ordained ministers; but in some by laymen also, as in Bristol and London.

"And how has the work been simplified?

"By preachers and people observing the distinction between a worshipping congrega-

tion and a listening crowd.'

An appointed minister is undoubtedly the best, if not the only man to lead the former; but it is far too clear to need proof that a layman may well speak to an assembly of the latter kind. In Sunday and week-day schools, laymen address hundreds of persons on spiritual subjects, and there are few now who would dare to say that all sorts of doctrines may be preached by any man under slates, or tiles, or thatch, but that truth may not be spoken by all under the blue-arched heaven.

"Pulpits are altogether abandoned—even a chair is not required by the best preachers. The whole operation resolves itself into this as the essence:—In a crowded alley or thoroughfare, converse with some idle men, or careless children, or gossipping loungers. Read the Word, and begin 'open-air speaking.' Don't call it 'preaching;' and if asked, 'Dy what authority;' say 'By no authority." To use the parish fire engine indeed you must have the keys, but any one seeing flames

in the street may surely call out 'Fire!'

"Not that we call forth enthusiastic young men to stand up in the crossings and harangue the people. There is no need for 'display,' the work may be done comparatively in private. Nor is it a new invention, but simply a missionary class outside—a summer ragged school; and, therefore, we have no hesitation in inviting Christian men to help. At first they may visit one or two of the many scenes where others are engaged, before or after their in-doors Sunday classes, in this wide unoccupied field of exceedingly interesting ground."

Intelligence.

NEW YORK.

We have received a copy of the fourth annual report of the New York Young Men's Christian Association, by which we find that it is progressing in numbers and in usefulness. There are now about 500 active members and 200 associate members, while the receipts for the past year have been 2.611 dollars. We have. in a previous number, referred to the excellent arrangements of this association for carrying out their objects, by having a number of committees, and to each assigned a particular sphere of labour. The present report shows how well this plan has worked during the past year, and we would recommend all young men's Christian associations to adopt a similar method of "dividing labour," and making each member to feel that there is something for him to do. The reports of each of the committees are very interesting, and we regret that our space prevents us from giving them in detail.

Appended to the report is an account by Mr. R. C. M'Cormick, jun., of hie late visit to the various associations in Europe, and which, we doubt not, will be fresh in the memories of those who had the pleasure and privilege of meeting with him on his journey. From the intercourse that we had with Mr. M'Cormick for a few days, and the opinion that we then formed of him, the report from him is just such as we would have expected-practical, suggestive, and breathing warm-hearted Christian experience. We are persuaded much good will result from the publication of this account of Mr. M'Cormick's journey. as well as from the journey itself. We can only give a sketch of his report. He first

Association and the many meetings that he attended in the metropolis, and also gives a brief account of the early history of the London Young Men's Christian Association. Then follows a detailed narrative of his visit to the various associations and gives some useful information about each. We give a few of his remarks upon some of the societies visited:

BIRMINGHAM .- The association numbers 200 members, and besides the regular classes and meetings, has a mission of twenty-four members organised for regularly distributing tracts.

MANCHESTER.-The association has been the means of manifest good in former years, and its field is one rich in promise. The young men of Manchester number thousands, and are surrounded by the temptations of absorbing mercantile pursuits to a degree surpassing that experienced in almost any other city in Great Britain.

HUDDERSFIELD .- In this, one of the most thriving and beautiful towns fof Yorkshire, I was not surprised to find the Young Men's Christian Association in a flourishing condition. It was commenced on the 22nd of January, 1849, and has about 200 members.

LIVERPOOL.—The association numbers about 100 members, and presents every indication of great usefulness.

EDINBURGH.—At the time of my visit to this city no young men's Christian association had been established, though the Young Men's Protestant Association and Sabbath Morning Fellowship Union were doing much of the work of such an association. The members of both societies appeared greatly inclined to enter upon the formation of a Young Men's refers to his reception by the London Christian Association, and in such a step were certain of the cordial co-operation of the Rev. Drs. Guthrie, Caudlish, and Hanna, tog ether with that giant evangelical, as well as geological, Hugh Miller, Esq.

GLASGOW.—Here is one of the largest and most active Associations in Great Britian, organised in 1850; its membership numbered 140 persons; in 1852-3, there were 1,071; in 1834, 1,800, and this year, 2,300, The dues of the Association are, for Life members, one pound. Annual Members two shilling each; Ladies annual tickets, one shilling each.

LANARK.—The young men's Protestant and Sabbath Observance Society here, has lately taken the name of the Young Men's Christian Association. An alteration in its constitution and rules has also been made, which assimilates it to others throughout the country.

GREENOCK.—This important sea port offers an interesting field for its Young Men's Christian Union, which, during a brief visit, I found to be in a healthful state, and conducted by a body of earnest

BELFAST.-The Belfast Association is certainly one of the most active and faithful that it was my good fortune to meet. It was founded in January, 1850; the immediate offspring of a boys' praver meeting, connected with the Fisherwickplace Church (Dr Morgan's), and numbered eight members, who wrought very quietly for two years holding weekly prayer meetings. At present it has three hundred members. During the past vear much care has been given to the distribution of tracts regarding Sabbath desecration, published by the Association, and indeed written by its members. These tracts are among the best of their kind that I have ever read, being in every way suited to the comprehension of young men of all classes, and exceedingly direct and conclusive in their arguments. About ten thousand of these, and those of the London Tract Society, have been distributed by the members, during each

month, at the railway stations, along the quays, and to persons going to the races ("some of whom," says the last Annual Report, "have, on receiving the faithful tract, turned and abandoned their wicked intention of dishonoring God, by attending the race course"), and at those infamous dens of wickedness, the music saloons, an instrumentality which the evil one has as vet failed to introduce to any extent in America. An exceedingly important feature in the work of this Association, and one which I nowhere else found carried out even with approaching system and success, is that of the frequent visiting and holding prayer and conference meetings in neglected portions of the town usually upon the Sabbath. Over 2,000 poor families are visited per week: 200 Roman Catholics also receive tracts. A description of one of these meetings will be listened to with interest. At 8 o'clock or thereabouts' on the morning of the Sabbath, before the hour for the Sabbath school, by the kind invitation of the Secretary I accompanied him to a district thickly settled by the poorer classes. The houses were small, and well packed with tenants. The streets were more cleanly than usual, owing to the rigid sanitary regulations; the cholera existing in the town to an alarming degree. Commenceing at the first of a long row, we visited every house, some thirty or forty in all if I remember correctly. At the prompt opening of the doors in fresponse to a gentle knock, the Secretary would affectionately inquire after the health of the occupants, and leaving a tract for each family, with a plea for its careful perusal earrnestly invite all to attend a social meeting, to be held at a certain hour at one of the houses in the row. In the afternoon, at the appointed hour, we were at the house in question. The front room on the first floor was the place of meeting. Here, occupying the chairs of the residents, and many brought in by the neighbours, as well as thronging the hall and stairway, we found a large gathering of men, women, and children, bearing

unmistakeable traces of poverty and extreme ignorance, but withal remarkably orderly and attentive, evidently anxious to give ear to the instruction which the Secretary and one of his co-labourers, who now joined us, sought to impart. After singing and praver, a chapter was read and a few simple truths pressed home from its teachings by my companions; the audience giving almost breathless attention during the whole time. Another hymn being sung and prayer offered inquiry was made as to where the next meeting should be held. Instantly several of the women designated their houses, and in a manner showing their interest in the matter. One was selected by the Secretary: and to the suggestion that all who could possbly attend should do so, and bring their friends and relatives with them, there was a united "So we will "

Dublin.-Instituted in 1849, the Dublin Association has progressed slowly and quietly, until it is now in the enjoyment of a good deal of strength and influence.

CORK .- In this ancient and ultra Roman Catholic city, I was prepared to find the Association labouring under many difficulties. An efficiently organized Roman Catholic Young Men's Society was recently formed, with the view undoubtedly of counteracting the influence of the Protestant youth.

LIMERICK .- Like Cork, a stronghold of Popery, this city offers many formidable obstacles to the advance of the Christian Association: but they happily overcome every year. Association was organised in 1852, and has by means of lectures, essays, devotional meetings, etc, carried on an energetic work, and recently opened an attractive reading room.

Paris.—The association at Paris is one of peculiar interest, both from the characteristics of the brilliant metropolis in which its influences are now so vigourously at work, and from the remarkable circumstances attending its organization

and progress. The development of sufficient numerical strength to incite the evangelical young men of the French capital to attempt the establishment of a union apart from the church, was not realized until a few years since,: and then the strictures of the municipal and general governments were such as to render it dangerous to proceed to holding

stated meetings.

It was therefore not without "fear and trembling" on account of the temporal hostilities to which they were subject, that on the 19th of March, 1852, twelve young men met in the Wesleyan Chapel on the Rue Royal, and united their names for the formation of an association or "Union Chretienne." They were much aided in their proceedure by Mr. Geo. Williams, of the London Association. About twenty-five members are now attached to the Union: there have been some seventy-five from the commencement, but numerous departures from the city have reduced the number. tendance at the meetings is about twenty. On two occasions I was present, in company with the beloved President, Rev. J. P. Cook, whom I also met in London. The prospects of the Union grow brighter with every day. It now enjoys the cooperation of forty similar bands, located throughout France, in Lyons, Marseilles. Caen, Bordeaux, and other of the chief cities and towns. The membership is usually small, but the spirit is strong and full of life. They are all bound in a general union somewhat like the American confederation, and succeed in surmountting the sectarian difference pervading French as well as English and American Protestantism. For obvious reasons these Unions cannot be expected to attain the prominence of our Associations: but there can be no question of their beneficial results wherever faithfully upheld, and France will soon realize the glory of their spiritual power.

GERMANY .- A mighty work is being accomplished in Germany, with little outward show. Our warmest sympathy

should be given the faithful brethren thus quietly and humbly, but most effectually, extending the Redeemer's kingdom upon the earth.

SWITZERLAND. — Some twenty-five Associations, numbering in all but about seven hundred members, compose the Swiss union, of the faith and zeal of which you have often heard. The association at Geneva, the foremost in the number, formally organized in 1852, was the only one which my time allowed me to visit.

SARDINIA.—The Turin Association, commenced with considerable promise a year or two since, has, I regret to state, been almost, if not entirely broken up, by unfortunate dissensions between the Italian and Waldensian Churches, and the party spirit of a class of persons called Darbyists. In several interviews with some of the former officers, I was unable to discover any likelihood of an early restablishment of the Association. This is much to be deplored, as the liberal policy of Victor Emmanuel should unite every Protestant influence within the kingdom.

OTHER ASSOCIATIONS, &c .- Of several other associations brought to my notice, I need enter into no description, all their important features appearing in those already spoken of. It will suffice to say that their members made manifest a spirit of the warmest interest in their work. Taking the London report of the present year, as the best authority attainable, the number of the Associations now in active operation in Great Britain and Ireland is fifty-five, counting the London branches as distinct organi-In Australia, the same report enumerates three of the associations in efficient existence. One of these was instituted by a late president of the Glasgow Association. In Holland and Belgium there are several associations. The day is not far distant, I firmly believe, when in each city, and town in Great Bri-Ireland, a well-sustained tain and association may be found. Upon the Continent, at Genoa, Florence, and

Rome, the associations were thought much of by the few Protestants with whom I had the opportunity of conversing; but the possibility of their existence under the Papal espionage, was a matter of serious doubt. At Malta, several English ministers were greatly interested in your reports, and anxious to bring them to the notice of the young men of the island. At Beyrout, a small band of youthful believers have taken the name of Christian Association, and are said to be doing a good work. was unable to ascertain further particulars. At Smyrna and Constantinople, it was my privilege to mingle much with the devoted missionaries of the A.B.C.F.M.; and it is unnecessary to say that I found their hearts anxious for the extension of every Christian effort in behalf of young men the world over. On consultation with several of the missonaries' sons, and others in the latter city, I drew up a constitution for an association similar to your own, should it be thought practicable at any time to enter upon the formation of such an one. With the scarcity of Protestant young men in the city, the practice of their retirement to the various suburban villages after business hours, and the diversity of language, it would seem quite useless to attempt the movement at present.

GENERAL OBSERVATIONS. - In order to work well, the young men should know one another, and meet face to face with all possible frequency. The fact of having hundreds of members upon your roll, who would not know one another were they to meet in the street, is one poorly calculated to encourage labor. Multiply, then, your social meetings, make your memberships as a large family intimately acquainted: and immediate advantage will certainly accrue. Let no young man come to your rooms and depart again, without an inquiry regarding his spiritual as well as temporal Wait no formal introduction; welfare. but approach, and make yourself known by that love which aboundeth in the heart of him who seeketh the master's will and doeth it.

I must not omit to refer to a matter appearing to my own mind as of no small importance, and much thought of by the Irish Associations. It is the provision of a better system of international correspondence than that now existing between our Associations. Particularly in reference the introduction of young men emigrating to this country, to the benefits of Christian sympathy, is this urged; inasmuch as it is immediately upon landing, "a stranger in a strange land," that the young man needs good counsel and fellowship: and surrounded by Christian influence at the onset, he is likely to remain under its protection.

It is a mistaken policy which strives to keep the Christian reading room inferior in its accommodations to those of the world: and this suggests the question of location, style of furniture' etc., upon which there exists a marked difference of opinion among the American Associations -some thinking it well to have a sanded floor, and hard-bottomed chairs: and others believing no furniture too good, some fancying a private street, a narrow door, and no signs; and others anxious antly assembled within the pearly gates for the greatest prominence possible. of the celestial city!

The London Association would teach, if I mistake not, from example, the supply of every reasonable accommodation. A letter from the Sectetary of the Limerick Association says-" You will be glad to hear that we have taken rooms calculated to carry out our enlarged ideas of usefulness, in the principal street of our

The bond of union between the associations is gaining strength with every day. There is something inspiring in the thought that young and vigorous hands and hearts, the world over, are thus ardently joining, in an age preeminently sceptical and vicious, to sustain and extend the pure and exalted faith of the gospel. How hopeful the future in view of this auspicious fact! "Tell me what are the prevailing sentiments that occupy the minds of your young men," said the sagacious Burke," and I will tell you what is to be the character of the next generation." And beyond this terrestrial sphere, how inexpressibly glorious the portion of all who, proving "faithful to the end," essay to an eternal union with the perfect and joyous Christian Association triumph-

Corcespondence.

The pages of this Magazine will be open to correspondence that relates to Young Men, or Young Men's Societies, whether religious, literary, or scientific, or to any subject in which young men may be expected to take an interest.

We are not responsible for the opinions of our correspondents, but will insert letters on both sides of any question that comes within the range of propriety. Correspondents should send their names and addresses along with their communications, though not for publication.

Intelligence as to the progress of Young Mens' Societies everywhere will be gladly received, and the secretaries of Young Mens' Associations are expressly requested to furnish information that may be profitable or interesting to other societies, or to those who take an interest in the welfare of young men.

All communications to be addressed to CHARLES MORGAN, 22, Marlboro'-street,

Dublin, on or before the 20th of each month.

Our remarks in last number as to the support of this Magazine have called forth an expression of sympathy with, and approbation of our work, as well as promises of support, in a manner and to an extent that we had not expected; most of our correspondents have thrown the blame for not having a larger circulation upon ourselves, for not making the Magazine better known; this cause of blame, however, we are determined to remove, and are glad to be able to announce that we have arranged with the "Religious Book Society," of 19, Baternoster-row, London, to supply the Booksellers in London and throughout England with the Young Men's Magazine on sale or return. We hope by this arrangement to obtain a large circulation in England. Arrangements are also being made to obtain a circulation through the booksellers of Scotland, and in Ireland we intend shortly to have a general canvass in the leading towns for subscribers. With our numerous correspondents, we see no reason why this Magazine should not have a very large circulation; we believe it is the only Young Men's Magazine in this or any other country, and now that Young Men's Societies are being established everywhere, it is surely most desirable that there should be a periodical specially devoted to the interests of Young Men and their Associations. We would again solicit the assistance of secretaries and members of associations everywhere in providing us with intelligence of their proceedings, and also in recommending this Magazine to young men with whom they come in contact. We would also suggest, as a means of doing good to those, who, perhaps, cannot be reached by tracts or by personal influence, the presentation to them of copies of the Young Men's Magazine by those who take an interest in the welfare of young men; for while in its pages there may be much to interest, we trust that there may be still much more to profit, to edify, and to instruct.

J MASSEY, LONDON.—We perfectly agree with your strictures on Mr. Wilkens's letter; but still we think that there was much in it worthy of consideration, and that it would be most desirable to get young men to *write* upon practical and important subjects, and we shall be ever ready to insert in this Magazine the communications of young men that are in keeping with the character and objects of this journal. We thank you for your good wishes, and also for the packet of papers, and

shall be obliged for future suggestions or assistance.

CRITIC.—We have received your letter of the 15th, but must hold it over, as you have not accompanied it with your real name, which must in every case be given to us with letters for publication, as a guarantee of good faith on the part of the writer,

while at the same time it will not be made public by us.

A MEMBER OF A YOUNG MEN'S ASSOCIATION.—Yours, of August 19, has only come to hand, having been sent astray. The two pieces of poetry enclosed, though very good, are scarcely suitable for our pages. We would recommend you strongly to persevere in writing, but not poetry, study read write, get beyond writing merely rhyme, and you will be well repaid for your trouble.

J. H. F., PORTADOWN —We agree with you in recommending the members of Young Men's Associations to meet frequently for social intercourse; it is one of

the best means for carrying out the objects of such associations.

THE IRISH

YOUNG MEN'S MAGAZINE,

AND

Fournal of Young Men's Societies,

FOR THE PROMOTION OF

RELIGION, LITERATURE AND SCIENCE

No. 2.

God so loved the world that he gave his only begotten Son that whosever believeth in him should not perish but have evenlasting life."

FEBRUARY, 1856.

Price 2d.

What shall it profit a man though he gain the whole world and loose his own soul? or what will a man give in exchange for his soul?

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WINTER, 1855-6.

THE commencement of the Season has generally been selected by me for drawing attention to the general arrangements of my business, and the preparations I have made; but for the present, however, press of business obliges me very briefly to state a few leading facts,—the main one of which is, that continued experience has enabled me, I believe, more fully than ever, solidly to prove the appreciation I have of the large amount of support with which I have been favoured, by supplying my customers with such goods and on such terms as will make our hitherto pleasant intercourse still more advantageous and satisfactory.

My purchases this year have been more extended than usual, and amongst them are many articles combining marked excellence both in texture and style. I am glad to observe in my customers an increasing taste for the purchase of good articles. This I am anxious to encourage, for I know well they are far the cheapest in the end.

The Public must now generally be aware that the low prices quoted in a large class of advertisements, must be either fictitious, or for a class of articles which are little better than useless. I'remising, then, that I have my usual large Stock of

One Guinea, Twenty-five Shilling, and Thirty Shilling COATS, As good or better than usual in quality,

I now proceed to enumerate a few of the striking articles in my present Stock:

The New proceed to enumerate a few of the striking articles in my present Stock:

FRENCH MANUFACTURE (purchased during my sojourn in Paris).

THE NEW VELVET CLOTH.

(this has been attempted in England, but I must say the French article is unique),

NEW DESIGNS 'IN TROWSERINGS (much Novelty in the Borders);

SOME BEAUTIFUL FANCY VELVET VESTINGS, BRITISH PRODUCTIONS,

THE PRESIDENT CLOTH WRAPPER, THE SAMPSON DO.

These are the manufacturers' appellations. The Cloth is so substantial they require no lining, and as a Travelling Coat are very valuable. It would be many years before a second would be wanting. would be wanting.

THE BALKAN WRAPPER (another famous Overcoat).

THE VENETIAN CAPE.

This seems now to have eclipsed all its competitors. I keep a large supply of these ready made, in a variety of Material, suited for the Coach, the Railway, the Street, and for General Wear.

IN MORNING AND WALKING COATS,

Black and Fancy Does of prime quality, including Heavy Fur, Beaver, Britannia, and other Double and Treble Milled Cloths, many of them well suited for those who do not like to wear a second Coat.

VESTINGS.

Cut Velvet, Rich Black Silk do., and all the New Styles of Warm Woollen Vestings, suitable for the Season (many of the Styles are usually good)

TROUSERINGS.

Borders still continue to be generally worn. There is much taste displayed in Pattern this year. The Materials also are good and substantial.

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Friezes still maintain their character for strength and excellence of wear, and I can also supply my Customers with prime Irish Tweeds and Doeskins, some of them exhibiting increased taste in Design and Colouring THE LADIES' CLOAK DEPARTMENT.

There have this week been added to the Stock some New London and Paris Designs.

THE READY-MADE DEPARTMENT Is well worthy a visit from curiosity, to inspect the extent and variety of the Stock. I would add, in conclusion, that I trust my experience will be admitted to place me at least on a par with any House in my trade in the kingdom.

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